The Outlook

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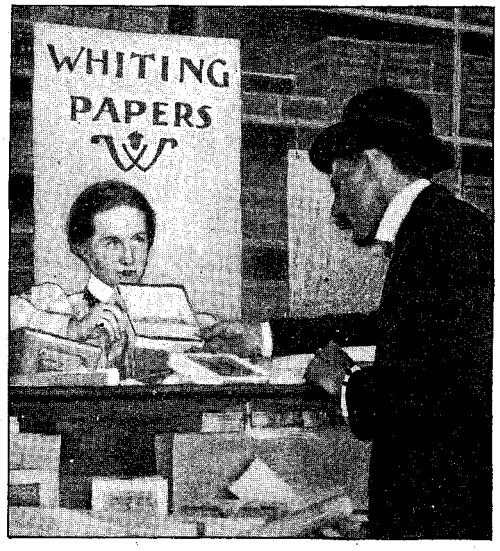

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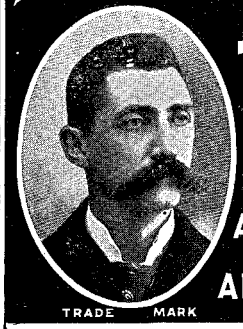

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The Outlook

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The Cases in the Supreme Court

Adhering to our principle not to attempt to forecast the decision of the Supreme Court of the United States in the cases now pending before it respecting the Constitutional rights of residents in the recently acquired territories, still less to assume to prejudge those cases, we here attempt only to restate for the convenience of our readers the fundamental principles involved, that the decision may be more clearly understood when announced. There are two questions, evidently very distinct, though sometimes confounded in newspaper discussions: one, What are the powers of the United States? the other, What are the powers of Congress? First: Is the United States a Nation, with all the powers and prerogatives of nationality, so that it may do whatever any other nation may do—make war, acquire territory, and exercise the rights of sovereignty over that territory in whatever way it judges best for its own interest and the interest of the new peoples, in conformity with its own fundamental principles? or is it a confraternity of States with limited powers explicitly defined in the Constitution, which is to be regarded as articles of partnership? Second: In this Nation or this Confederacy, what are the rights and powers of Congress as representative of the people? How far are they limited by the Constitution? What powers, if any, have they, not explicitly conferred by the Constitution? There is, for example, no question in any one's mind that Congress cannot establish slavery in the new territories, because Article XIII., Section 1, explicitly declares that "neither slavery nor involuntary servitude, except as a punishment for crime, shall exist within the United States or any place subject to their jurisdiction." Is it also true that Congress cannot levy special taxes on Porto Rico or the Philippines because the Constitution provides that "all duties, imposts, and excises shall be uniform throughout the United States"? Are the new territories in such a sense parts of the United States that their inhabitants are citizens of the United States because Article XIV., Section 1, provides that "all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside"?

❀

What is Implied

According to the first view the Nation, through Congress as its representative body, has political power to do with territories which it has acquired everything which is not directly inconsistent with and prohibited by explicit provisions in the Constitution, though it has no moral right to treat the people of those States—to quote the words of Secretary Root in his first annual report—otherwise than "in accordance with the underlying principles of justice and freedom which we have declared in our Constitution and which are the essential safeguards of every individual against the powers of government." According to the other view, when a territory is acquired by the United States, it becomes, by the fact of the acquisition, a part of the United States, and its inhabitants become at once entitled to all the privileges and prerogatives conferred by the Constitution upon citizens of the United States. If the second ground is taken by the Supreme Court of the United States, all questions submitted to it respecting the rights of Porto Ricans and Filipinos will be at once determined; their political rights will be identical with those of all other citizens of the United States. If the first of these two positions is taken by the Court, it will then remain for it to

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determine, as each particular question may arise, what provisions of the Constitution are applicable to all those who are under the sovereignty of the United States, and what are applicable only to those who constitute its citizens and share in its government.

❀

The Neely Case Of a totally different nature is the question upon which a decision was announced on Monday of this week by Justice Harlan. This was an appeal by Neely, charged with embezzling Cuban postal funds, from a Circuit Court judgment directing his extradition to Cuba. Justice Harlan, for the Supreme Court, states that Cuba is foreign territory under the resolutions authorizing the President to use the United States forces to free it of the Spanish dominion, the terms of the Treaty of Paris of December 10, 1898, and the action of the military powers of the United States subsequent to the ratification of the treaty. Cuba cannot, says Judge Harlan, be considered in any legal or international sense as part of the United States. Accordingly, the Supreme Court unanimously directs the extradition of Neely.

❀

The Reapportionment Law When the Reapportionment Bill came before the House of Representatives for final action, the Burleigh amendment, increasing the number of Representatives from 357 to 386, was adopted by a vote of 165 to 102. The Hopkins bill, reported by the majority of the Census Committee, it will be recalled, proposed to continue the present membership for the next decade, except as it might be increased by the admission of new States. The Committee was for a time confident that the objections to a larger House would enable it to pass its measure, but the opposition to reducing the present representation of the States whose population has remained stationary, and the popularity of small Congressional districts, proved too strong. By the Burleigh bill no State loses a Congressman; New York, Illinois, and Texas gain three each; New Jersey, Pennsylvania, and Minnesota gain two each; and Massachusetts, Connecticut, West Virginia, North Carolina, Florida, Mississippi, Louisiana, Arkansas, Missouri, Wisconsin, North Dakota, Colorado, California, and Washington gain one each. It is worthy of note that only once has the decennial effort to prevent the increase of the House of Representatives succeeded, and this was seventy years ago. The apportionment that went into effect for the Congressional elections of 1832 reduced the House of Representatives from 240 to 223 members, and the number 240 was not again reached until thirty years later. Since the sixties, however, the increase has been rapid. The effort to reduce the representation of States which have disfranchised negro voters, in the proportion that this disfranchisement has decreased their voting population, was defeated by a vote of 136 to 94. As this important action was taken by a rising vote, and only fourteen members supported the call for the yeas and nays, it is impossible to state just what members voted to ignore the provision of the Fourteenth Amendment.

❀

The River and Harbor Appropriations Again this year the River and Harbor Bill carries an appropriation that would have been thought excessive a decade ago, and although the growth of the Nation and its commercial needs justifies increase, the discussion made it clear that the increase of appropriations was not always determined by the increased needs. Even the House Committee on Rivers and Harbors recommended one step in the direction of economy by calling for the abolition of the Missouri River Commission, and pointing out that the expenditure of over $11,000,000 on this river had left it carrying less commerce than it carried thirty years ago. The sharpest things said against the appropriations were, of course, said by men not on the Committee, and men whose districts received relatively small appropriations. Mr. Hepburn, of Iowa, pointed out that the River and Harbor appropriations of the present Congress really aggregated $60,000,000, though a part of this amount was concealed by the authorizing of contracts which will be paid for through deficiency bills. Mr. Corliss, of Michigan, and one or two other Congressmen referred by

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name to harbors which were being improved at great cost by the General Government for almost the exclusive benefit of the owners of abutting docks; and, finally, Mr. Cushman, of Washington, by means of charts, brought out in striking fashion the extent to which these appropriations go by favor. In this matter he was a trifle too severe upon the Committee, but the points he made will not soon be forgotten. One of his charts was a map of the Pacific Coast States with figures showing the appropriation each received in the pending bill. California got $300,000, Washington got $150,000, while Oregon, the smallest State of all, got over $2,000,000. "Do we need an X ray," Mr. Cushman asked, "to show which of these States has a man on the River and Harbor Committee?" In this way he went over the country comparing the appropriations for Tacoma with those for ports in the districts of members of the Committee, which ports, he said, amid general merriment, nobody ever heard of, their names not even appearing in the Government volume on "Trade and Commerce." Congressman Moody, of Massachusetts, made one recommendation which might, and probably would, have a decided effect to check the tendency toward extravagant and especially toward useless expenditures. This was that the locality immediately benefited by these appropriations should be required to pay a certain percentage of the cost, as guarantee that the appropriation is of value and as partial payment for benefits received. It is not a conclusive answer to this proposition to say that the benefits are not confined to the locality improved. The same is true of the benefits of street improvements, yet in many communities abutting property owners are required to pay the entire expense of such improvements, and in all communities they are required to pay something. Another method to secure the same result would be the appointment of a permanent Board of Engineers from the army, whose business it would be to take into consideration the National interests of the whole country and recommend necessary improvements, and the agreement by Congress to make no appropriations except upon the recommendation of such a permanent and disinterested Board. Possibly the two plans might be combined. Certainly some action should be taken to put a check upon the tendency to unlimited increase in expenditures for such supposed improvements.

❀

The Army Bill Senator Hoar's amendment to the Army Bill outlined in The Outlook last week was defeated by a vote of 32 to 19; the only Republican Senators favoring the amendment were Mr. Hoar and Mr. Hale, while only one Democrat, Senator Morgan, of Alabama, voted against the amendment. Senator Bacon, of Georgia, opposed the section conferring "discretionary power on the President to increase the strength of the army to the maximum provided by the bill," but without avail. Mr. Bacon argued that practically the present bill would eliminate the system of calling for volunteers in an emergency and establish instead a great regular army. He said that he was willing to vote for an army of a hundred thousand men for two or even three years, but not for all time. The only important amendment accepted during the week was that substituting the provision of the House resolution in regard to canteens for the Senate bill's provision. As the bill now stands, the selling of liquor, wine, and beer on Government military reservations is absolutely prohibited. Senator Lodge gave notice of his intention to introduce an amendment prohibiting the importation of distilled spirits into the Philippine Islands, and Mr. Gallinger advocated the prohibition of all licenses granted to American saloons in the Philippines. The canteen amendment was passed by a vote of 34 to 15, and it may be noted that eight Democrats voted with the Republicans. The most important speech on the bill generally was that made by Senator Lodge. He expressed the belief that peace and order would soon prevail throughout the Philippines, and that the probability of outbreaks among the Moros and the uncivilized tribes of the interior might never be eliminated, so that a large army would probably be required for at least two years, when it might probably be reduced. Senator Lodge proceeded to argue eloquently for the necessity of a reasonably large army, not because of immediate danger of war with any nation, but "as a

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part of our economic development." He added:

We are marching along toward the economic supremacy of the world. . . . I wish to see the United States so prepared that, under these conditions, she always will be safe by sea and land. . . . I wish to see our army, whether it is ten thousand or twenty thousand or a hundred thousand strong, organized with the utmost skill and the utmost science, so that, if the hour of peril ever does come, we shall have a system which can expand on the instant, one which will not immediately produce disaster and trouble, stumbling and hesitation, as it did at the beginning of the Spanish war. Make your army large or small, as circumstances demand, but make your organization of that army the best, the most flexible, the most elastic in the world.

❀

Hazing and Fighting

The Congressional Committee which is investigating hazing at West Point rightly seems less concerned about the special facts in the case of Cadet Booz than in the general conduct of the cadets for some years past, and especially their code as to the treatment of the new cadets. Public sentiment agrees that there should be no coddling of boys at a military academy, that the military profession requires that weaklings and the timid should take up some other life-work, that a reasonable amount of horse-play and roughness may be tolerated if not encouraged. But the testimony taken shows that it was the common custom for third-class men not only to demand all sorts of ridiculous and often painful performances from the plebes, but to require them sometimes (as in the case of Booz) to transgress positive regulations of the Academy, and, on refusal to comply, to summon the recalcitrant plebe to a bare fist fight conducted under prize-fighting rules and "to a finish." Fights of this kind thus conducted are forbidden by law (as one of the members of the Committee pointed out) in forty-one out of forty-five States of the Union. Moreover, the opponent of the plebe is always a man of the higher class, chosen, to be sure, as being fairly matched, but usually of greater age, experience, and skill. As a result, the plebe is practically always defeated and also badly used up. The astonishing testimony was given by one cadet that nearly two out of three contestants (of the plebes, we judge he meant) had to be taken to hospital. This witness added: "A fight goes on until some one is knocked out." Cadets are sent to West Point to be made into officers and gentlemen, not prize-fighters. One is not convinced of the efficiency of West Point discipline when other testimony is read to the effect that these fights often took place in rooms in the barracks, and yet, despite all the noise that must have been made and the battered appearance of the fighters and their being sent to the hospital, the authorities never found out that the fights took place. Colonel Mills, the Superintendent, testified that when he was a cadet only three or four fights took place in his whole term, and these were informal affairs; now, cadets testified, about twenty set fights take place in a year. Two or three years ago "exercising" of the plebes, tired after their regular hard work, was enforced on them, in some instances until they fainted, were delirious, or had convulsions. This seems now to have been done away with, but the facts above cited show that there is plenty of room for "civilizing" still further the practices of our future colonels and major-generals who are to teach inferior races what Americanism means.

❀

Michigan's Outgoing and Incoming Governors

A sharp contrast was presented to the people of Michigan by the messages of their retiring Governor, Mr. Pingree, and his newly inaugurated successor, Governor Bliss. The message of the former was long, boastful, and in part objectionable, but, nevertheless, was full of pith and point, and expressed with great force. The message of his successor is short and modest, but vague in its suggestions and feeble in style. Apparently the State, tired of being goaded to action, has found a chief magistrate who will permit repose. Governor Pingree's message is, in the main, a review of the things accomplished during his four years' administration, and the record is a remarkable one. His fight for the taxation of the property of railroad, telegraph, and telephone companies at the same rate at which the property of individuals is taxed has not been completely successful; but the conventions of all parties have indorsed the reform, the newly elected Governor has pledged it his

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support, and the people have adopted the constitutional amendment authorizing it by a majority of 383,000 votes. Already, Governor Pingree says, the State Tax Commission, created to assess property which has hitherto escaped taxation, has added $180,000,000, or 22 per cent., to the assessed value of real estate, and $170,000,000, or 120 per cent., to the assessed value of personal property. By reason of these additions to the assessment rolls, the average rate of taxation in Michigan has been reduced from $2.10 per hundred in 1899 to $1.54 in 1900. The conflict over the repeal of the special charters to railroads has also, the Governor says, ended successfully; and the Lake Shore road, since the repeal of its special charter, has reduced fares to two cents per mile. Similar success has followed the policy of permitting cities to supply their own electric lighting. In Detroit, where the lowest bid offered by a private company in 1893 was $130 per arc light per year on a one year's contract and $102 on a ten years' contract, the cost under public ownership, including interest on capital invested and depreciation, is now but $66 per arc light. The new reform which the retiring Governor urges upon the Legislature is the doing away with nominating conventions, and the nomination of all candidates at direct primaries held on registration days. He urges that the Minnesota law governing primary elections in Minneapolis be adopted for the entire State of Michigan. The rest of his message is mainly a prolonged defense of the pardons and paroles of criminals which he has granted during the last few months, apparently against the great body of the people. Governor Pingree concludes by holding up to ridicule the attitude of the "best citizens" towards all men and measures antagonistic to the special privileges of the wealthy classes, and by depicting in lurid colors the "bloody revolution" which, he declares, will follow continued opposition to the demand for equal rights. Governor Pingree retires from office with more enemies than when he entered it, and has been guilty of more exhibitions of bad taste and egotism than any other recent Governor in the United States. Nevertheless, he has accomplished more than any other recent Governor. Even his bitter enemy, the Detroit "Free Press," is compelled to say of him: "He aroused the State from its political lethargy, he recreated old ideals of public responsibility, he awakened the civic conscience of the people, he impressed upon their minds by his volcanic force the old lesson that 'eternal vigilance is the price of liberty.'"

❀

The Senatorial Elections Interest in the State Legislatures which have just assembled is largely concentrated in their prospective action or inaction regarding United States Senatorships. In New Hampshire the Republican caucus has voted by an overwhelming majority to retire Senator William E. Chandler and to elect Judge Henry E. Burnham as his successor. The conflict was to the very last highly sensational in its developments. Senator Chandler has been in public life ever since 1859, and in the United States Senate since 1887. Six years ago he was re elected by a large majority. The present peculiarly determined fight against him is said by nearly all the correspondents to have had its origin and support in the Senator's repeated attacks upon the supremacy of the Boston and Maine road in the politics of the State. His continued advocacy of bimetallism since the election of 1896, and his refusal last spring to vote for the bill to establish the gold standard, put him in opposition to his party, but this factor seems to have been of minor importance. In the statement which he gave out the night before his defeat, Senator Chandler charged that the Boston and Maine road was openly conducting the canvass against him, and that its agent was "making it his whole business to send for members of the Legislature and urge them to vote for Mr. Burnham." In the Senate Senator Chandler has long been known as the keenest satirist on the Republican side, but while his ability to score his opponents was to him a source of partisan strength so long as he was a stalwart of the stalwarts, the same ability became one of the causes of his overthrow after he began to direct his peppery statements against the managers of the Republican machine in his own State. In Massachusetts the nonconformity of Senator Hoar has not

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met with any such discipline. His formal re-election has not yet taken place, but the reports from Boston indicate that not more than a score of the Republican legislators even express a preference for any other candidate, and that all of these will support Senator Hoar when the final vote is taken. In Pennsylvania the confidence of the Quay leaders in the ex-Senator's re-election has seemed to increase as the time for the balloting approaches, but the Democrats who voted for the Quay candidate for Speaker of the House against the independent Republican nominated by the fusionists all declare that they will not vote for ex-Senator Quay against a party candidate. On the basis of these declarations the opposition claims to be able to prevent the ex-Senator's return. In Delaware the danger of an agreement between the Addicks and the opposition factions of the Republican party by which the gas millionaire should be elected to the Senate has apparently grown less, and a long deadlock is now in prospect. In Nebraska also—where, as in Delaware, there are two Senators to be elected—there is another deadlock; and in Montana, where Senator Clark's re-election was thought to be assured, there is still a third. The failures of Legislatures to elect United States Senators, almost as much as the frequency of legislative scandals incident to these elections, are strengthening the public demand for the direct election of Senators by the people.

❀

Mr. Bryan and the Democratic Leadership

So much has been said about Mr. Bryan's withdrawal from the Democratic leadership and his subordination of the silver question in his speech at Chicago on Jackson Day last week that the exact text of his remarks needs to be given to make clear his position. As reported in the Chicago papers, this is what he said:

I am now a private citizen, with excellent prospects of remaining such. I intend to continue actively in the discussion of public questions, and do not desire to be embarrassed by being placed in the attitude of a candidate for any office. In selecting journalism as the best field for usefulness, I am aware that I am placing myself in a position where I can give more aid to others than to myself, but the field is chosen deliberately, because I am more interested in the promulgation of Democratic principles than I am in enjoying any honors which my countrymen can bestow. Whether the money question will figure prominently in future campaigns will depend upon circumstances which no one can measure with certainty. What is desired is a sufficient quantity of money to keep pace with the demand for money. If an unexpected and unpromised increase in the output of gold restores the level of prices and protects the producers of wealth from the evils of an appreciating dollar, those who have labored for bimetallism will rejoice more heartily than the financiers who advocated the gold standard at a time when gold was scarcer and the dollar was becoming dearer.

This probably means that Mr. Bryan does not wish again to be a candidate, or again to push the free coinage of silver to the front, unless a deficiency in the gold supply or an attempt to redeem existing silver money in gold causes falling prices and business depression again to set in. As to the reorganization of his party, Mr. Bryan took occasion to say that "reorganization is an internal remedy, and it cannot be applied externally." In other words, only those who were in the ranks at the last election should be permitted to shape the party's policy. Nevertheless, those who were in the ranks in Illinois have elected ex-Mayor Hopkins, of Chicago—a Gold Democrat in 1896—Chairman of the State Committee, and there are still other signs that the Democratic managers will make the way easy for the return of Gold Democrats. Over against this, however, is the equally patent fact that the enthusiasm of the rank and file of Mr. Bryan's followers for the radical planks in his platform makes the restoration of conservative control unlikely.

❀

Southern Defenders of Negro Education

Following the discouraging news that the Committee on Education of the Georgia Senate had recommended the reduction of the negro school fund to the amount directly collected from negro taxpayers, comes the encouraging news that the Senate has refused to indorse the Committee's recommendation. When the matter came up for action, the recommendation was championed by one Senator, who declared that the education of the negro merely unfitted him for his proper sphere, and that therefore the reduction of the negro school fund was in the interests of the propertyless negroes whom it would keep

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in ignorance as well as of the white taxpayers whose money it would save. But the rights of the negro were championed by three Senators, one of whom took advanced grounds against the race prejudices on which slavery had rested, and the Senate tabled the recommendation of the Committee by a vote of 19 to 12. Still more encouraging than this public debate is an editorial which appeared recently in the Atlanta "Constitution" commending a speech delivered at Boston by President Bumstead, of the colored university at Atlanta, advocating the higher education of his race. The article in the "Constitution" urges that the support of the higher schools for the negro is needed as a matter of economy, because without these higher schools the six million dollars which the Southern States spend annually for negro public schools will largely go to waste for the want of competent negro teachers. The editorial says:

> One graduate of Atlanta University has trained two hundred teachers, who in turn are instructing ten thousand children. The figures [given by President Bumstead] show that since 1825, 2,414 negroes have been graduated from college. Returns received from some six hundred show an individual holding of real estate of an average assessed value of nearly $2,500. Returns from more than half of all these graduates show that 55 per cent. were teachers, 19 per cent. ministers, 6 per cent. doctors, and 3 per cent. lawyers; or 83 per cent. engaged in teaching and the professions. Listen to this:
>
> > Ninety per cent. of those graduated in Southern colleges remain and work in the South, while fully fifty per cent. of those graduated in the North go South and labor where the masses of their people live.
>
> Not only do we retain ninety per cent. of these educated black people, but fifty per cent. of those educated North come back—a compliment to the South, as the place best adapted to them; but a menace also, unless we arouse and keep our white boys in front of the procession! Not suppression of negro education, even were that possible, but competition, will give to the dominant race the advantage assumed by natural capacity.

When such an editorial as this appears in the leading newspaper in Georgia, the friends of equal rights can take fresh courage.

❀

The Philippines Several matters relating to the Philippines have attracted attention during the past week. One despatch from Manila states that the Filipinos there "have been enjoying recently novel experiences in the holding of free, open political meetings;" at these meetings former insurgents urged their friends to accept the propositions for government made by the United States. The same despatch states that General MacArthur has ordered the deportation to Guam of several leaders of the insurgents who have refused to accept the American theories and maintain their demand for Filipino independence. Among these men who have been sent to Guam—which some of our papers are now calling the American St. Helena—are Mabini (probably the ablest of insurgent advisers intellectually) and General Del Pilar. The Philippine Commission has completed a code for municipal government, under which civil government will be established in the place of military law in several towns. In various parts of Luzon insurgent camps had been captured and destroyed. Senator Paterno, who heads one faction of the recently formed Federal party among the Filipinos, has published an address which states that, while the declared principles of the party (namely, the acceptance of American sovereignty) will do for the present, eventually the Filipinos will seek fuller independence, and that the relations between the Philippines and the United States should be merely those of Australia and Canada with Great Britain. In Manila a new school law is being discussed by the municipal council and the United States Commission; strong opposition has been offered by native leaders to a proposition to allow religious instruction in the schools out of school hours and with the consent of the parents; even this, they say, would give the friars an opportunity which they might abuse. A petition from two thousand Filipinos reached Washington last week and was offered to Congress; it prays Congress to make a positive declaration of its policy towards the Philippine Islands, denies that the Filipinos are to be regarded as disorganized tribes, asserting, on the contrary, that they are homogeneous, and that eighty per cent. of the natives can read and write.

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The Boer War There may be a revulsion from the general admiration for General De Wet if the despatch received on Monday of this week should be

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confirmed. It has been supposed that this splendid soldier's bravery was equaled by his humanity. The despatch is to the effect that last week "three agents of the Peace Committee" were taken as prisoners to General De Wet's laager near Lindley, that one of the agents, a British subject, was flogged and then shot, and that the other two burghers were flogged. Flogging, as a mode of punishment, is opposed to any code of civilized warfare; and the comment in England on such an act will doubtless be bitterly accentuated if it is shown that one of the victims—the one who was shot after being flogged—was a subject of the Queen. General De Wet, however, might reply that he was justified in shooting any Englishman who should tamper with his troops. The Peace Committee to which reference is made is believed to be that organized by some of the Boer burghers living near Kroonstad, in the late Orange Free State, who recently adopted resolutions urging their brethren to conclude peace, and declaring that General De Wet and President Steyn were the only real obstacles to such a conclusion. Despite the fact that the Kroonstad appeal criticises the recent Africander Congress at Worcester as "misleading and giving false impressions," it is interesting to note that the Dutch farmers of the Worcester and Hermon districts of Cape Colony have held meetings at which resolutions were adopted expressing approval of this appeal. The prevention of rebellion by the Boers in Cape Colony has resulted quite as likely from the influence of Dutch burghers as from the display of armed activity by the British at Cape Town and elsewhere. Another reason for the absence of a rebellion may perhaps lie in the fact that the lines of British communication from the sea to Pretoria have not been permanently broken by the recent Boer raids. At the same time those raids form a very unusual event in the history of war. More than a month has now elapsed since the Boers crossed the Orange River and entered Cape Colony. So far as the outside world knows, the London War Office is still in deplorable ignorance with regard to the numbers of the invaders. Beyond the fact that they are moving southward over sparsely inhabited tracts, it has apparently failed to locate them for more than a day at any point; this, however, is not surprising, since no armed bodies have ever changed bases with greater rapidity than that which has characterized Boer movements. In the Transvaal last week Boer operations were remarkable because of a dozen engagements east of Pretoria, but especially from the fact that the Boers actually attacked two railway stations close to that capital. In all of the engagements the Boers seem to have suffered final defeat, though at severe cost to the British.

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China and the American Government

Last week the United States Government received its first setback in the conduct of diplomatic negotiations concerning China. The week previous, Secretary Hay had proposed that negotiations be conducted at some place other than Peking and outside China, preferably at Washington. The reason given was that the transfer might facilitate the conclusion of negotiations as a whole by separating those still requiring considering and deliberation from those already determined. The proposition was opposed by the other Powers, (1) because of the expense involved in two sets of commissioners; (2) because such a course would diminish local pressure on the Chinese; (3) because, for a conference outside of the Chinese Empire, certain Chinese statesmen must be invited whose presence in China is necessary at present, while if they remained in China there would be delay in exchanging communications between them and the new commissioners at a new place; (4) because such a knowledge of recent Chinese affairs as is possessed only by the accredited representatives of the Powers at Peking would be indispensable. Although he believed himself to be acting for the best interests of all concerned, Mr. Hay has now deemed it advisable to withdraw his proposition. At the same time, wishing above all else to avoid delay in the progress of the negotiations, he has not only urged Mr. Conger, our Minister to China, to urge forward the early conclusion of the negotiations, but has also requested the Powers to avoid all unnecessary delay. A circumstance which will expedite matters is the signing, after an irritating postponement,

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by the Chinese representatives, acting under direct instructions from the Imperial courts, of the note defining the conditions of a permanent peace treaty. Mr. Conger's signature to this note was made under a public reservation exempting the United States, in case of difficulties with the Imperial Government, from any obligation to make war or to occupy any part of China.

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China and the American Missionaries

Perhaps the most gratifying information received from China for a twelvemonth was the welcome cablegram "Forward," received last week by the Presbyterian Board of Foreign Missions. This word, being interpreted, means that all missionaries destined for work in the Central China Presbyterian Mission may start at once. The Central China Presbyterian Mission includes missions at Nanking, Suchau, Shanghai, Hangchau, and Ningpo. Over a quarter of the two hundred Presbyterian missions in the Empire are in this particular field. Sir Claude MacDonald, the British Minister to China during the siege at Peking, has brought to the notice of the London Foreign Office the conduct of certain men who specially distinguished themselves during the attacks on the Legation quarter. Among these names were those of the Rev. F. D. Gamewell, of the American Methodist Mission, and Mr. Herbert Squiers, Secretary of the United States Legation at Peking. Sir Claude states (a fact which has not been generally known before) that Mr. Gamewell carried out the entire defenses of the British Legation, defenses which excited the admiration of the officers of the various nationalities who have since inspected them. As a tribute to their excellence, not a woman or child of all the nationalities gathered in the Legation suffered, despite five weeks' constant rifle fire. Sir Claude adds that a particular and profound debt of gratitude is owed to Mr. Gamewell by all the besieged. After the death of Captain Strouts, Mr. Squiers acted as Sir Claude's chief of staff. The Minister says that he cannot speak too highly of the ability and zeal of Mr. Squiers, his earlier services in the United States Army having been of great aid to him in defending the Legation where all the foreigners were temporarily housed. Mr. Squiers designed and carried out the barricades on the Tartar wall, and, under Sir Claude's orders, drew the plan for the entry of the foreign troops, a plan conveyed to the attacking British General Gaselee by a messenger let down from the wall. This action of Sir Claude MacDonald and of the British Foreign Office is graceful, generous, and will make for international comity everywhere.

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The Foreign Financial Markets

The recent failure of a great mining and promoting corporation in London, followed by the failures of fifteen brokers there, and, in Berlin, the suspension of two mortgage banks, are events in startling contrast to American prosperity. In reality, however, they clear the world trade market of weak undertakings. That is the reason why conservative investors in any country welcome the test of a hesitating market; with cheap concerns out of the way, the really solid enterprises stand out in their proper place. In England, however, there has been a special reason for present financial depression, and, unfortunately for the London market, the reason will probably exist for some time to come. The heavy losses represented by the bill of six hundred million dollars already incurred on account of the Boer war, as well as the continued interruption of the annual eighty-million-dollar supply of gold from the Rand mines, have now had their natural result. The Bank of England has experienced a severe and an almost unprecedented tension, resulting especially from the particularly unfavorable tidings received during the past month from South Africa. The Bank has been obliged to advance its rate of discount from four to five per cent.—an action the more remarkable from the fact that an advance in rates has not occurred in January for nearly two decades. The gold reserve of the Bank of England is many million dollars below what it was a twelvemonth since. The outlook for a hardening money market in London has been only slightly altered by the later comparatively favorable statement of the Bank of England—its proportion of

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reserve to liability now more nearly approaching normal conditions. English investors confidently expect, however, that the high money rate in London will attract much cash from America, despite the extraordinarily active investment and speculative market here. In cheering contrast to the reports of failures in Berlin came the report last week of the great Deutsche Bank of that city, a report covering thirty years of its history. It has increased its capital ten times its original amount, accumulated a reserve of twelve million dollars, distributed two hundred and fifty per cent. in dividends to its stockholders, and has now no less than sixty-five thousand current and deposit accounts. Such a report speaks eloquently of Germany's real prosperity, disturbed only temporarily by the excess of production and the foolish speculations which have characterized her commercial history during the past two or three years.

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America versus Europe A few years ago, Count Goluchowski, Austrian Foreign Minister, called attention to the commercial superiority of the United States, and declared that a European Customs Union was the only means of defending the Old World against the new competition. Later, Count von Bülow, now Imperial German Chancellor, proposed a series of European protectionist tariffs as a prevention of American trade-supremacy. It seems strange that this statesman did not see that the increase in taxes on the necessaries of life, following his proposal, would hamper German industry especially for the benefit of agrarians. The latest advocate of a European economic federation to meet American competition is M. Paul Leroy-Beaulieu, the eminent French publicist. With apparently amicable feelings towards the United States, he is inspired by equally regretful feelings at witnessing the gradual disappearance of European trade, and, to check our supremacy—which he considers the leading characteristic of the new century—declares that federation in Europe is not only advisable but is the only thing to save the Old World. As the comment of Vienna papers on American affairs as well as on European affairs has always been particularly acute, it is interesting to note what two of the principal organs of that capital have to say on this subject. The "Neues Wiener Journal" finds the cause of our supremacy in the extraordinary development of the Trust system, and says that the object of the immense economic changes now taking place in this country can only be to flood Europe and European markets in Asia to a still greater extent with American industrial products. The "Wiener Tageblatt" reads a timely lesson to all of the European States. It declares that within the next few decades not only all Europe, but Asia, Africa, and Australia, will be debtors to America if they do not take precautions in time to prevent themselves from falling into a state of economic dependence. Far from placing too great an emphasis on European economic federation, the "Tageblatt" declares the only way to avoid such a fate to lie in abolishing the present form of militarism, which is like a cancer on all European agriculture, industry, and trade. It is owing to the almost intolerable burden of taxation imposed upon Europe by militarism, adds the "Tageblatt," that America is gradually becoming the creditor of the world. There is a considerable amount of truth in this statement, which, however, by no means covers the whole ground.

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The Papacy During the past week English dukes seem to have found a new field of activity, if we may judge from the words and deeds of two of them, the Duke of Norfolk and the Duke of Newcastle. The first named is the premier Duke of England, and is the lay head of the English Roman Catholic party. Speaking for a large body of pilgrims last week in Rome, the Duke, although an ex-member of the English Cabinet, expressed the hope that the Pope might regain his temporal power. This utterance, coming from such a source, made an unpleasant impression both in England and Italy, countries which have long enjoyed a real friendship. The British Ambassador immediately called upon the Marquis Visconti-Venosta, Italian Foreign Minister, and expressed to him the regret of the English Government that any such statement should have been made, receiving in return an assurance that the Italian

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Government had measured the utterance of the Duke of Norfolk at its just value. In England the indignation was far greater than in Italy; the London "Times" described the Duke's address as characterized not only by odious religious intolerance but also by gross lack of tact. The Vatican supporters alone were delighted, but they may well remember that the Duke has not the slightest power to commit either the Government or the Conservative party to a policy which would directly menace not only Italian unity and independence, but also the spirit of modern Liberalism throughout the world. The Duke spoke for a handful of people who in no sense represent even Roman Catholic opinion in England. "Nothing could be more contemptible than the Duke of Norfolk's behavior," says the "Daily News." "If the Italian Government had known that he was visiting Rome for the purpose of protesting against its presence in its own capital, it would have been perfectly justified in stopping him at the frontier. Not content with insulting the King of Italy and the people of Rome, his despicable address also condemned the toleration of Italian Protestants by the Italian Government. It would be difficult for an English Catholic to sink lower."

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English and American Ritualists

The Duke of Newcastle occupies among English ritualists a position somewhat similar to that which the Duke of Norfolk holds among English Roman Catholics. He has come to this country on an interesting and curious mission. Accompanied by two prominent English clergymen of ritualistic tendencies, he hopes to accomplish a kind of federation or union between the ritualists in the two countries. It is proposed to publish in this city an American edition of the London "Church Review," as organ of the ritualistic movement. The Duke of Newcastle will meet with great difficulty in overcoming the reluctance to identify formally in any way any movement in the Episcopal Church in this country with a movement in the English Church; for the Episcopalians, while cultivating the most brotherly relations with the English Church, are tenacious of their entirely independent ecclesiastical position, and from this standpoint of policy it would be very unwise for any body of American Churchmen to identify themselves directly with any movement in the English Church. The Duke of Newcastle will also discover that ritualism in this country has no such rootage as in England. As a rule, American ritualists, like English ritualists, are entirely sincere and devoted in their faith in and their zeal for the forms of worship which they regard as essential. They are lovers of the picturesque and symbolic, but they are, as a rule, entirely free from sensationalism. In this age, when so many people are unsettled in faith, and when the tides of material activity have such sweep and volume, ritualism is an ark in which many think they find a refuge from the hardness of the scientific spirit, from the inroads of commercialism, and from the tumult and restlessness of modern life. But the ritualists in America are, so far, neither numerous nor influential. They have a few churches in the large cities. The American bishops, as a rule, have treated them with great wisdom by refusing to make martyrs of them. By a strategical blunder of the first magnitude, made years ago, the Low Church party, dividing the mission work of the Church with the High Church party, took foreign missions for themselves and surrendered home missions to the High Churchmen. As a consequence, that kind of advanced churchmanship which in late years has taken the form of ritualism was planted in the Middle and Far West, and has borne fruit in the formation of a number of very advanced dioceses. This explains the elaborate ceremonial which recently attended the consecration of Bishop Weller at Fond-du-Lac, and has been the subject of much discussion among Episcopalians. The dioceses represented on that occasion were extremely weak, however, both in the number of clergy and laymen represented. In fact, some of the very advanced dioceses in the West are little more than skeleton organizations. There is no question about the sincerity and passionate devotion of the ritualists, but, as a rule, they are not successful in awakening religious interest in this country. In many parishes they are losing ground. The modern problem cannot be solved by a reversion to the mediæval mode, nor can the modern mind

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find refuge in a revival of mediæval services. The ritualistic movement deserves to be carefully studied; but its importance, in this country at least, may be very easily overestimated. Men of this type suffer, as a rule, as Phillips Brooks pointed out, from lack of the sense of humor; they also suffer from lack of historical perspective and from inability to recognize the religious realities of their own time.

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Religion in France On Monday of this week a discussion was begun in the French Chamber of Deputies which may have important consequences, not only for the present Ministry in France, but for the Republic itself, and perhaps for the Roman Catholic orders throughout Europe. The discussion concerned itself with the bill drafted by M. Waldeck-Rousseau, the French Prime Minister, providing that religious orders should not hold and accumulate property. Coincidently with this there was an interpellation on Papal interference with French domestic affairs. There is great excitement in France, the Royalists making the most of the opportunity to overturn the Republic; but, so far as may be judged from the outside, the attitude of the Roman Catholic Church has been dignified. The venerable Cardinal Richard, its national head, has issued a pastoral letter, in which he ordains special public prayer in the Cathedral of Notre-Dame, beseeching the blessing of the Almighty upon France on the occasion of this parliamentary battle.

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The Lille Congress Lille has recently been the gathering-place of Roman Catholics from the North of France for their twenty-seventh annual Congress; and the assembly was of exceptional importance. It was divided into seventeen sub-congresses, held successively. For instance, the "Congress of Catholic Circles"—a movement initiated by Count Albert de Mun—was made up of circles of day-laborers and of farmers, associated together to prepare for united social action. The "Congress of Eucharistic Works" grouped all believing men and assembled them at sacramental ceremonies and in religious processions. At the "Congress of Christian Democracy" Abbé Lemire (promoter of the recent notable Roman Catholic conference at Bourges) described a law which, with the support of over sixty Deputies, he has proposed to the French Parliament, looking toward making the workingman's home unseizable for debt. The "Congress of Post-Academic Works" brought out the fact that the pupils of Church schools were far behind those who had studied in lay schools as regards the maintenance of a proper educational standard in later life, as was shown in the attendance upon public lectures and readings, and in courses of study for adults. The "Congress of Agricultural Works" recommended country curates to organize rural banks, voted in favor of establishing a credit bank for the North of France, and discussed the means of promoting the study of agriculture in schools and colleges. All the Congresses advocated the complete freedom of Roman Catholic schools from supervision by and accountability to the Government. Most interesting of all, however, was the discussion of the "Congress of United Catholic Action" on the question of uniting the Catholics of France, according to the direction of the Pope, in one party at the elections. As is well known, Leo XIII. has ordered all faithful Catholics in France to sustain the Republic. This order is unpalatable to the Royalists, but some of them, the Ralliés, are now supporting the Republic. A resolution was passed favoring the temporal power of the Pope, and, by a formal vote, the French Government was actually called upon to place a representation of the "Sacred Heart" on the flag of the nation. At the closing session M. Brunetière, the famous critic and orator, addressed an assemblage of seven thousand persons, declaring that the Roman Catholic Church was at once the curb upon and the gratification of democratic instinct. The complete silence of the Congress as to dogma and its practical absorption in plans to build up the Church as an enginery of social amelioration were significant of the age in which we live.

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The Migration of Methodists It is easy to see why so many Methodist clergymen are called to churches of other denominations. In

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every case they are men of marked ability, who had long been recognized as such outside of denominational lines. It is also easy to see why many Methodists incline towards leaving their denomination for some other. The system of itinerancy is the cause of some of these changes, the excess of emotionalism of others, and a desire for a more liturgical worship of others. The most recent example of the migration of a well-known Methodist clergyman is that of Dr. Cadman, of the Metropolitan Temple, New York City, who has now decided to accept the call to the Central Congregational Church of Brooklyn, the church ministered to by the late Dr. Behrends. In these columns we have already chronicled the circumstances of that call. Dr. Cadman has had a long list of distinguished predecessors who have come to similar decisions. Not to mention the case of Bishop Asbury himself, the first general superintendent, who, as we learn from the "Christian Advocate," had more than one call to other denominations, we may begin before the time of Francis Asbury and note that the venerated Pillmoor, whom Wesley sent to this country, received and accepted a call from an Episcopal church in Philadelphia. Other eminent men who went into that communion from the Methodist were Bishop Cummings, the lamented John Wesley Brown, of St. Thomas's, New York City, and Dr. Rylance, long rector of St. Mark's-in-the-Bowery. To the Presbyterian Church there came Professor Marvin Vincent, of the Union Theological Seminary; to the Congregational, Dr. R. R. Meredith, of Brooklyn; and to the Baptist, Dr. Armitage, late pastor of the Fifth Avenue Baptist Church. Other men who went out from the Methodist fold were Dr. Edward Eggleston, Dr. Gunsaulus, of Chicago, and Dr. Phillips, of New Haven. It is even believed that as many as two hundred and fifty clergymen in the Episcopal, Presbyterian, Congregational, and Baptist communions were born, educated, and received into the ministry of the Methodist Church. That Church need not altogether regret the departure of so many of her sons to other fields of Christian activity. It indicates a great power in the Methodist communion of developing the kind of fiber necessary for successful pastors and preachers.

The Congregational Home Missionary Society

Of the fifty-six hundred Trinitarian Congregational churches in America, no less than forty-five hundred owe their being to the Congregational Home Missionary Society. This Society is about to celebrate the seventy-fifth year of its existence. Its Diamond Jubilee will take place in Boston next May. It is the conviction of the Executive Committee that no time will occur so favorable as the present in which to clear the Society from its financial obligations; it is certainly appropriate that the beginning of the twentieth century should find it free to continue and to enlarge its valuable work. Its liabilities are, first, the current apportionment of $279,000 (the lowest apportionment in the decade), and, second, the debt of $108,000, an obligation incurred during the commercial panic of eight years ago. The Society's liabilities are measured by the total of these items, $387,000, and it is not too much to say that this sum should measure the immediate claim upon the generosity of the Congregational churches in the United States. They may well remember, recalling the figures at the beginning of this paragraph, that Congregationalism in America would by no means have resulted in the great force which it has become, but for the part taken in developing it by the Congregational Home Missionary Society. A realization of the incalculable good which the three-quarters of a century of this Society's history has accomplished both for the Church and for the Nation should result in the wiping out of this debt before the occasion of the Diamond Jubilee.

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Death of Bishop Creighton

A great scholar and a distinguished English churchman is removed by the death on Monday of this week of the Rt. Rev. Mandell Creighton, D.D., Bishop of London. Dr. Creighton took high honors at Merton, Oxford, and was connected with that college for several years after graduation, later occupying the professorship of ecclesiastical history at Cambridge. After filling several of the lower offices of church preferment, he was made Bishop of Peterborough in 1891, and seven years later was translated to the see of London. His greatest literary work was undoubt-

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edly his "History of the Papacy," but a long list of other books, mainly historical, met with wide acceptance. In church party affiliations Bishop Creighton was considered to belong to the High Church, but he was inclined to compromise, and earnestly tried to prevent strife and extremes. By many it was thought probable that he would be the next Archbishop of Canterbury should the vacancy occur.

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The Needs of Columbia University

A statement of the financial condition of Columbia University, recently issued, can hardly fail to interest those who recognize the fact that the higher interests of New York are largely bound up in the welfare of its institutions of learning, and that the group of buildings on Morningside Heights, like the other group on University Heights, represents what is most hopeful and promising in the growing life of the metropolis. The cost of the land and its development at Morningside Heights amounts to $6,516,300.17, while the expenditure for the enlargement and development of the College of Physicians and Surgeons amounts to $879,688.43. This, with interest to the 30th of June last, makes a total of $7,982,508.52. Gifts and legacies have enabled the University to reduce this sum by the payment of $4,250,000, and the further sum of $750,000 is provided for. This leaves an indebtedness of $3,000,000, upon which the annual interest payable is $98,500. It is estimated that in eight years from this date, by the increased income from its fees and endowments, the University will be able to care for its floating debt without in any way embarrassing its educational work. If, in the meantime, the annual interest can be met, the very serious problem created by the removal of the University to its new site will be solved. The trust fund of the University has been increased by $1,250,000; the library has been increased from 120,000 to over 300,000 volumes, the teaching force from 226 to 361, and the number of students is now 2,060—about double what it was. These figures do not include either Barnard College or the Teachers' College. For the next few years, therefore, the University must have help in meeting its interest; and in order to secure this help an appeal is made to the friends of the higher education in New York. Thirty-eight thousand dollars towards this particular fund has already been subscribed by the President, the Trustees, and the friends of the University, and the institution now appeals to the citizens of New York to provide the balance; that appeal ought not to be made in vain. The growth of Columbia, since its removal, has been of the most substantial and promising kind. It is not only nobly housed on the most commanding site on the island, but it has enlarged its teaching force, increased the area of its instruction, and added immensely to its efficiency for educational ends.

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The Abolition of the Canteen

The action of the United States Senate last week indicates that when the Army Bill is passed it will be with a provision explicitly prohibiting the canteen. This will certainly be the case unless the Senate changes its mind, which it still has opportunity to do. We have no doubt that there is a strong interest of small liquor-dealers in favor of the abolition of the canteen; we suspect that the interest of the distillers is more or less enlisted on the same side; the uncompromising temperance advocates have added a moral support to this measure; and the moderate and, as we believe, saner temperance sentiment is not sufficiently vigorous and aggressive to counteract the double, though not co-operative, influence of the liquor-dealers and the radical prohibitionists.

We can understand the position of the radicals. It may be briefly stated thus: All use and all sale of alcoholic beverages is wrong; therefore the Government should not participate in such sale nor encourage such use. If we agreed with the premise, we should agree with the conclusion. It is no reply to say that the abolition of the canteen will lead to the establishment of worse places outside the camp. The possibility that worse places may be established without Government sanction does not justify the establishment of a bad place with Government sanction. We should not believe it right for Gov-

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ernment to license regulated houses of ill fame or opium dens within the camp in order to compete with unregulated houses of ill fame and unregulated opium dens without the camp. We agree absolutely with the contention of the radical temperance reformer that we may not do evil that good may come.

But we do not agree with the premise. We do not think that all use or all sale of alcoholic beverages is wrong. That all use and all sale of alcohol is not wrong is admitted by most prohibitionists, who allow its use to be legitimate for medicinal purposes. We do not believe that science justifies any such sharp line between beverage and medicine. All drunkenness is wrong; all drinking is not wrong; whether drinking is wrong or not depends upon the time, the place, the circumstances, the person. And each person is to judge for himself as to the time, the place, the circumstance. The soldier is entitled in this respect to the same liberty which most communities award to others; he has a right to his club; he has a right to decide for himself what he will eat and what he will drink at his club. If the club proves to be a source of demoralization and disorder, the government has a right to close it, because it is a source of demoralization and disorder. But the overwhelming preponderance of testimony from army experts is that the canteen is not a cause of demoralization and disorder; that, on the contrary, it tends to reduce drunkenness and disorder, and its abolition will tend to promote drunkenness and disorder. The morality of the canteen is to be determined, not by any *a priori* assumption that all liquor-selling and all liquor-drinking are wrong, but by its actual results on the discipline of the army and the character of the men. Whether it is innocent or vicious depends upon whether it is helpful or harmful to the character of the individuals and of the organizations.

If the Senators who voted for the abolition of the canteen were all total abstainers, if they all personally held the radical view that all use and sale of alcoholic beverages is wrong, if by their action they imposed on the army no more stringent regulation than they impose on themselves, their action would command a greater respect than it can now command. As it is, we feel that some of them have voted for a law which they do not really approve, because they thought the pressure was too great to be safely resisted.

We believe that the abolition of the canteen will injure the morals of the army in two ways. It will tend to keep from enlistment men who resent being put under a bondage not necessary for the good of the force, and who will be unwilling to enter a service which avowedly treats them as children unable to care for themselves. And it will drive those who do enter to seek that social companionship which is vital to the welfare of men and of society in places without the camp, the social atmosphere of which will be vitiating and degrading. We regard the abolition of the canteen as a serious blow both at the army and at the cause of temperance.

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Catholic or Sectarian?

The "Churchman," commenting editorially on the opening of Trinity Church, Boston, for a public service conducted by a Unitarian minister, which was discussed in these columns last week, declares that Dr. Donald cannot be charged with having disobeyed an explicit law of the Church. As The Outlook intimated last week, the action was in no sense technically illegal; "it was a very extreme case of what others are doing without criticism, as, for example, the putting of a church at the disposal of the Armenians, or allowing a priest of the Eastern Church to minister to his people from our altar." Those who are familiar with the history of the English Church know how many striking examples there have been of this kind of hospitality, and how historic some of them have become. The canon relating to persons not ministers of the Episcopal Church officiating in any congregation thereof declares that "no minister in charge of any congregation in this Church, or, in case of vacancy or absence, no church warden, vestryman, or trustee of the congregation, shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church." The word "therein" manifestly refers to congregations, not churches. The "Churchman"

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is right in saying that at present "any rector or vestry so minded, for all that the law says to the contrary, can loan a church building as eccentric whim or unbridled sympathy may dictate—to the Christian Scientists for a communion or to the Salvation Army for their peculiar rites, as well as to the Unitarians for a funeral."

In the case in point the church was loaned for the funeral services of a man conspicuous for those virtues which Christianity inculcates in men of public station; and the services were conducted, as The Outlook said last week, by the representatives of a body of Christians notable among all Christian bodies for their intelligence and their moral record. The conclusion of the matter, according to the "Churchman," is that in this case generosity and sympathy were allowed to override propriety and consistency; and we regret to quote its summing up in the phrase, "The action was contrary to the manifest position of the Church." For the crux of the matter lies at this point, and it is at this point that the religious public at large will recognize the significance of Dr. Donald's act. That act was in no sense a violation of canon law. Dr. Donald was strictly within his rights. It was not necessary to violate the law of the Church in order to extend to another body of Christians the hospitality of a church building, and to offer what may be called a religious courtesy on a great and worthy occasion. The genius of the American Church, if we do not misunderstand it, is expressed in Dr. Donald's interpretation rather than in that of the "Churchman." The Church is catholic in its spirit; the trouble is that some Churchmen who call themselves catholic are not. An eminent English Bishop once commented on the singular attraction which the word "catholic" seems to have for some narrow-minded people. The "Churchman" has stood so consistently for catholicity in the Church that we regard it as a misfortune that in this instance it has failed to make the highest use of one of those incidents which, by courageous interpretation, are made the occasions of fresh advancement and larger growth. Christ, it may be said with reverence, is never wounded in the house of his friends by too great generosity towards those who have failed to recognize him, but he is often bitterly hurt by the closing of doors which he conspicuously left open throughout his entire ministry.

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The Forward Movement

We have heretofore given our readers some account of the "forward movement" already initiated in England and the similar movement proposed here. The ends which the promoters of these movements seek to serve are certainly desirable; whether the method which they propose is the best we are not so sure.

Religion is "the life of God in the soul of man." The Church in America needs a revival of religion as thus defined. The age is philanthropic rather than devout; it is more ready to recognize the social duties which man owes to his fellow-man than the personal relations in which the individual stands to his God. Or, if we accept Micah's definition of religion, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" then we may say that the nineteenth century has seen a revival of justice, as witnessed in the abolition of slavery, and of mercy, as witnessed in the conversion of our punitive system into a remedial system—a conversion begun but not completed—but it has not been characterized by any similar revival of humility, reverence, and fellowship with God. It may be said that the nineteenth century has been pre-eminent among the centuries and America has been pre-eminent among the nations for the awakening of conscience to the claims of justice toward the wronged and of mercy toward the suffering, if not toward the sinful; but neither this age nor this country has been similarly characterized by any unusual development of humility, reverence, and godliness. How is such a development to be secured? How are the churches, how is this community, to be aroused to a consciousness of God or a sense of loyalty and love toward him?

There are two ways by which this may be done: by a centralized movement, beginning in London for England, and in New York for America; or by local, sporadic, and spontaneous movements in different localities, ecclesiastically independent of one another. We do not

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criticise the first method, but we commend the second. They are not mutually exclusive; they may go on simultaneously; but the second ought not to wait for the first. On the winter morning each householder starts the fires in his own house, and each housekeeper prepares the breakfast for her own family. So each village, each church, each family, should seek to initiate a forward movement without waiting for direction or even for impulse from without.

For such movements no general rules can be laid down. In one village, where perhaps already kindly and co-operative relations between the churches have been established, one pastor might well call a meeting of the pastors for mutual conference on the question how such a forward movement toward the cultivation of the higher life can be initiated by the co-operative action of the Christian churches in the village. In a different community, where ecclesiastical and theological lines are more sharply drawn, he would more profitably call together only a few of the more devout members of his own church for such consultation; or, without such special gathering, bring the theme before the mid-week meeting. There are, again, some conditions under which the pastor can do nothing better than take counsel only of his own soul, and, with no other one in his confidence than his own Master, begin to preach, to pray, and to labor for a revival of that religion whose foundation is the consciousness of God's presence in human life and experience. Elsewhere the forward movement might be best initiated in the Presbytery or Conference, and, thus beginning for a given district in the churches of one faith and order, extend from them to other churches in the same district. Nor need the initiation of such a movement be confined to churches and pastors. It may well be a theme for thought, for devout desire, for individual action in the Sunday-school, the Bible class, or the home. The more separate and spontaneous centers such a movement has, the less ecclesiastical and central, the more spiritual and individual it is, the more normal will be the immediate efforts, the more permanent the ultimate results.

In such a forward movement as we here attempt to indicate, the methods of operation must be as variant as the methods of initiation. In one locality there will be union meetings and perhaps an evangelist; in another, special meetings in the several churches; in another, house-to-house visitation; in still another, nothing new in method, only a new spirit animating the old and accustomed methods. There will be the same difference in the preaching. Skeptical Athens, commercial Corinth, superstitious Ephesus, need different messages; though it may be said, in general terms, that the need of the age is the Gospel of faith and hope and love, not the Law with its prohibitions and its penalties. Certainly the wise preacher will use the truth, not merely attempt to demonstrate it, and he will not separate the religion of walking humbly with God from that of doing justly and loving mercy.

If all the Christian readers of this article, young and old, lay and clerical, conservative and liberal, were, on laying the paper down, to study the problem how to promote such a forward movement in their several communities, and were to act as well as study, it is not easy to estimate what might be the moral and spiritual results. The beginning of the new century is surely an apt time for such a spontaneous and co-operative forward movement in all the churches of Christ.

❀

The Limits of Religious Co-operation

Affirmations of the unity of the religious spirit under all diversities of religious form have become increasingly frequent since the historic occasion on which it found impressive utterance in the Parliament of Religions. Such affirmations, however, do not seem likely to take much hold of the public mind, unless they result in something more practical than an interchange of fraternal addresses, or even a participation in the common worship which is the natural utterance of a common religious life. Certain it is that the active co-operation manifested in mission fields has demonstrated the unity of Christian denominations more convincingly than all the fraternity exhibited on home platforms.

In this point of view, two recent conventions have not only strikingly illus-

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trated the real spiritual unity which underlies different denominations of the Christian Church and even different religions, including some not avowedly Christian, but they have also done much more than conventions avowedly designed for the purpose of promoting unity by discussing it, both to exemplify the unity which already exists and to strengthen and develop it without discussing it. The first of these conventions was the Ecumenical Missionary Council held last spring; the second was the New York State Conference of Religion held a few weeks ago. The first was distinctively Protestant and evangelical; the latter was not even exclusively Christian. And the contrast between these two assemblies illustrates also the limits within which Christianity not only may but must be exclusive, and the field in which it not only may but ought to be co-operative with other religions.

The inspiration which comes from faith in a personal God cannot be given by a pantheistic faith. The definiteness of faith which comes from belief in the historical manifestation of God in Jesus Christ cannot be furnished by a religion which is purely rationalistic or purely mystical. The vigor and vividness of hope which belongs to a faith in immortality historically attested by the resurrection of Jesus Christ cannot be furnished by a religion which has no faith in immortality, or no other faith than such as is born of the intolerable sorrow of a life without anticipations beyond the grave. In preaching the Gospel, therefore—that is, in telling the glad tidings that God has made himself known to men and in so doing has brought life and immortality to light—the Christian cannot, in the nature of the case, co-operate with those who have no such glad tidings to give to others. He must be exclusive in his ministry because, much to his regret, he is exclusive in his possession. He has a joyous faith to give which others have not; therefore they cannot join with him in giving it. This is what is meant by the oft-misunderstood declaration that there is "none other name under heaven given among men whereby we may be saved." Christian faith does in fact give a succor from present loneliness which untheistic faith cannot give, a hope in sorrow which neither rationalism nor mysticism has ever given or can ever give, and both an ideal of life and an inspiration to life which the conscience alone cannot give.

But there is a large realm of moral life in which all religions may co-operate. This is the truth exemplified by the New York State Conference of Religion. Like its predecessor the Parliament of Religions, it strongly affirmed the oneness of the religious spirit, and still more exemplified it impressively with its Book of Common Worship. This, however, only as the necessary basis for something further—namely, a oneness of religious action, co-operant for practical ends in social life, through a deepening of moral consciousness and a revival of moral earnestness. A better life, both personal and social, with its motor-force in religious zeal for the promotion of every desirable reform received the main emphasis from its spokesmen. Nor this in merely generalized statements, but with much plain speaking as to the weak points to be strengthened and the sore spots to be healed. It cannot be doubted by those who take cognizance of the work to be done for the moral preservation and elevation of the community, and of the varieties of faith both within and without the Christian Church, that it is very desirable, and indeed is almost essential, that in this work not only all Christian denominations but also all religious men should co-operate. As a sign of the tendency toward such co-operation for social, political, and moral reform, in efforts transcending and in some sense disregarding all theological lines, all catholic spirits may well welcome such a gathering as this Convention. There is nothing disloyal to Christianity in co-operating with men of other religions in work in which all can co-operate, any more than there is disloyalty to one's own denomination in co-operating with men of other denominations in work in which all Christians can co-operate. There is one very simple rule for determining what are the limits of religious co-operation: Always be ready to co-operate with any one who honestly seeks the end you are seeking and is willing to co-operate with you in its accomplishment.

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The Spirit of the Nineteenth Century in Fiction

By Sarah Barnwell Elliott

Author of "Jerry," "The Durket Sperret," etc.

WHY is the fiction of to-day so depressing? is a question that is frequently asked. Why, in the century just closed—the century of the most tremendous progress, the most humane theories, the most emotional charities—has the fiction been so hopeless, and the music the saddest the world has ever heard? And, in turning this question over and over through many critical essays and through many modern manuals of literature, I find each critic, each author, making excuse or suggestion with regard to this fact. Mr. Wilbur L. Cross declares in his very thoughtful work, "The Development of the English Novel," that this is "an age that has come to look on its marvels with dull, passive eyes." Dr. Benjamin W. Wells, also, in his "Modern French Literature," speaks of the writers of the nineteenth century as "debased naturalists, intense psychologists, canny egoists, moon-struck symbolists, or Bohemian decadents." All of these gentlemen, after patient research, wished to finish, leaving hope with their readers, but they in nowise disguised the state of things through which they had come; and it is to this state of things that the above question refers.

This paper, however, does not pretend to be an answer to this question, nor a criticism of the fiction of the century, but only a suggestion as to the hopelessness of much that is produced, only an attempt to follow out the development of fiction as guided by the spirit of the age. And as nothing comes suddenly, save in the seeming of the final catastrophe, so we know that there have been long growth and preparation, long evolution, before the spirit of the nineteenth century attained its full force; and, in order to reach our goal, we must take a quick survey of this tremendous preparation. First we will find the spirit and follow its growth, then we will look for its effect, and afterwards, by examining into the productions of our own day, draw, perhaps, one or two conclusions.

The spirit of the nineteenth century was, in its essence, a scientific spirit. Science is to know—to know accurately—and this spirit that will know has left nothing untroubled. The Holy of Holies in religion, in politics, in morals, has been invaded, investigated, turned inside out, dusted, and wiped with an antiseptic rag. Some of the old things—the old faiths, the old illusions, the old dreams—have been put back because, perchance, they were beautiful, or as antiques to date from, or as yet of possible growth, or as harmless. Long ago, in Chaldea, in Egypt, in Greece; later, when Christopher Columbus dreamed of the secret of the Western seas, when Bacon toiled, when Kepler studied the heavens, when Galileo watched his swinging lamp—this spirit was growing, and in each age was gaining momentum. There were ages of wars—religious and other—ages of crusades, of chivalry, ages of reformation and redivisions of dominions; ages of all sorts of upturnings; but ever and always, underneath, the still, small voice of Science whispered softly—science taking observations from the mountain-tops, science plumbing the seas, charting the winds, finding the stars, catching the lightning. Science, the spirit that would know, that would eat of the tree of knowledge, grew in force and determination until at last, in this our day, it has torn away all masks and veils, whether they hid deformity and evil, or whether they sheltered spiritual things and the reserves of modesty, and has thrown all wide under the eyes of the children of Time.

From the joyous days of the Renaissance, when a new heaven had been revealed, when a new world had just opened under the entranced eyes of humanity—a new world, where gold could be picked up, and where, in a land of flowers, the fountain of eternal youth was bubbling—

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from those days, when limits seemed to have been wiped out, down to our own time, Space, like the torture-chamber that narrowed day by day about the prisoner, has been closing in on us, because science has found the limits. Science has annihilated distance, and has lengthened time by compressing action. The softly working, relentless science—the restless, persistent spirit that would know—has hemmed us in on every side with a cordon of immutable laws, the fruits of the tree of knowledge. So much for the spirit.

That the literatures of all countries have flowered or faded as the political conditions have advanced or receded need not be said, and Winckelmann announces that "the quality of artistic production is always in harmony with the events and character of the time." If this be true (and the masters are seldom wrong), literature, which is, or ought to be, an artistic production, will be in harmony with the ages through which it lives.

The great era of the modern nations began when the Teutonic tribes put Rome under foot; and we are told by authorities in German literature that with this destruction there came a great burst of triumphant song; and Germany has always harked back to these great epics for her literary inspiration. But Rome rose up again in the Church, and laid a quieting hand on the nations, and literary growth was shut from life in the cloister. The Crusades brought the nations together and widened all horizons, but in feudal times literature was refined out of life in the courts of princes. The discovery of a new world proved many things that had been condemned by the Church, which but to suggest caused the death of men. This new world and resulting conclusions minimized the awe of the Church, and the Renaissance, an intellectual cry, calling on man to reclaim his right to freedom of thought, began to disturb the peoples. In different nations the call was answered differently, and some heeded sooner, and some delayed. France's answer was a return to pagan models, and a growing skepticism. Germany's answer was the Reformation. Once more she overthrew Rome—overturned the power that imprisoned thought, and made the great Protestant declaration of the "divine right of private judgment." In isolated England the answer was the same as Germany, but in less degree, for, because of her isolation, England had always been able, more or less, to combat Rome, and England's intellectual renaissance bloomed fully in Elizabeth's days.

The great inventions down to the seventeenth century were the alphabet, numerals, the mariner's compass, the printing-press, and the telescope. Four of these revealed natural laws; the remaining one disseminated them. In the seventeenth century there came a great group of theoretical discoveries—gravitation and the like; all dealing with natural laws—limiting, directing, civilizing, and maturing, moving on to the eighteenth century and electricity, to the ordered, law-abiding civilization of to-day, where we find also, as we shall see, an ordered literature, which, strange to say, is chiefly fiction.

From the earliest days we find stories, either very short—as the picaresque story in Spain, or the brief nouvelle in Italy, or the miniature romances in France—or going into innumerable volumes, as in the pastorals, or as in the more or less fictitious romantic chronicles, which came from the brain of the author much as the ribbon from the mouth of the juggler, endless unless bitten off. A story was placed anywhere or nowhere, and a logical sequence was not necessary. The wildest fables and romances were gathered from all parts of the world, and the nations borrowed from each other without hesitation. But in the seventeenth century we find that all the literatures begin to settle down, to gather round their own firesides like old people. Knowledge was becoming heavy with the weight of discovered laws; it was demanding a cruel exactness. The logical order which Science was ordaining, which was gradually being disseminated, was leavening the world—both the public that demanded, and the writer who supplied; and in France, in this most brilliant century, we find the "Proclamation of the Unities for the drama—time, place, and action." We find the most careful study of the use of language, and in the end of the century we find the first novel as distinct from the wandering romance—the first study of character as a development—in Madame de Lafayette's "Princesse de Clèves." It is true that it is the story of a princess, and so not of every-day life; but it is at least a logical

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study of character and of reality, and has proportion; but she had no contemporaries anywhere.

In the eighteenth century there was a marked change. Instead of one writer who applied the unities to fiction, we find many. Natural laws were being set in order, and so, as is most carefully set forth in the books on the English novel by Mr. Raleigh and Mr. Cross, we find that law is coming into fiction also. We find Addison and Steele putting out in "The Spectator," in orderly sequence, the character sketches of Sir Roger de Coverley. In "Robinson Crusoe" Defoe gives us a carefully realistic novel of incident. Richardson yields to the growing laws about him, puts aside castles, princesses, and the like, turns inward, and his generation, and not only in England, weep rivers of tears over the first introspection. On his heels we have Fielding taking a broad view of life as it really was—an epic novel. After this, however much the novel may vibrate between idealism and realism, it is always under the law, with a growing tendency toward local color and analysis.

It seems rather paradoxical to say of France that the literature came home, for in the eighteenth century most of the great French writers were exiled. The course of fiction, however, was along the same lines of development as in England. Le Sage, Prévost, Marivaux, were more or less democratic, realistic, analytical. Voltaire gives another turn to fiction in the novel of purpose. Rousseau was the first to combine nature with the feelings, the effect of each upon the other—a revelation in his day, and since his day literature has been differentiated from the literature before by the color and tone resulting from this combination.

In the eighteenth century Germany was just finding herself after the Reformation and the Thirty Years' War; and after her linguistic unification by Luther, and her political unification by Frederick of Prussia, we find her literature reviving. Law is here also, and Wieland, the first novelist, is realistic. But what more is needed in this century for law and beauty when once one has said Goethe!

It is not the purpose of this paper, as has been explained, to criticise literature, or even fiction, nor to follow its full development, but only to follow the spirit of law as in different hands and nations it ordered and directed fiction, and how in its turn fiction revealed the growing order, showing itself capable of almost every use, until in the nineteenth century the novel fills the whole foreground of all who can read; and how, as we near the end, as science more and more shuts us into close intercommunion, as electricity more and more makes the whole world to throb and vibrate in unison, the same feelings and tendencies pervade all nations, all literatures, so that the story of one literature is the story of all.

The eighteenth century seemed to hate itself. Discontent was everywhere. People ran hither and thither with views, philosophies, panaceas, throwing off by the way all conventions, morals, religion, as impedimenta which could no longer be endured. France especially was stripping herself, and a great change was at hand. In fortunately isolated England, however, things were quiet. The freedom of England, as Dr. Garnett says, allowing an untrammeled development of all the forms of literature, we find that by the end of the century the novel has developed in the direction of refinement, so much so that Richardson and Fielding were pronounced immoral. Once more women had taken up the pen, and a worthy successor of Madame de Lafayette, Miss Burney, reformed the novel, eliminating Richardson's sentimentality as well as Fielding's coarseness.

But even in conservative England the modern orderly sameness was beginning to pall, and the romantic longings found voice in the novel of the impossible, such as the tales of Mrs. Radcliffe's ghosts and mysteries. The change that was at hand, however, a change born of discontent, an impotent revolt against inevitable and growing bonds, showed in its quick and well-nigh universal effect upon literature how much more closely things were related, how the discovered and applied laws were eliminating differences of all kinds.

The eighteenth century ended in two cataclysmic revolutions—the revolt of the American colonies and the French Terror; and, as we have said, the preceding years were years of unrest and dissolution. It did not seem to be only the passing of an optional date; it seemed as if a real thing

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were really dying. It seemed almost as if with the physical eye one could see the Spirit rise up and throw off the old garments; could hear, in the uproar of war and revolution, the bursting of the old bottles, baptizing with the new wine of spilled blood the new-born century that more than all the centuries stands for the brotherhood of man. These agonizing throes convulsed the civilized world, and the new generation rubbed its eyes in wonder. A longing for liberty had done it; liberty which America was finding a more complicated experiment than she had thought, and which in France had ended in a military dictator. Liberty, when the Spirit that would know had shut them into the "bonds of a boundless obedience"? What matter that the Renaissance had proclaimed liberty of thought—that the Reformation had taken men back to the Galilean Peasant who taught the brotherhood of man; to the early Church in which democracy, for the first time spiritualized, found being among the early Christians? What use that they battered against the barriers about them? The laws were all there, the earth was all discovered, the heavens mapped out, and past ages were being dissected and philosophically explained. But the cry for liberty did not stop, and in search of it a whole generation was beheaded in France, and everywhere else a leveling process was officially begun.

Alexander found his limitations and wept; Virgil in Rome, looking out on a finished, subservient world, turned inward and found "the sense of tears in mortal things." The generation at the end of the eighteenth century looked out on their world and wept, and we of a later day laugh at them and their rivers of tears and their sensibility. We do not stop to consider what it was that oppressed them, of the blind struggles when they began to turn in on themselves. To them the world, life, as a rule, had been objective, and more or less careless; now it was becoming subjective; they were realizing that the introspection which had been so new and so enchanting in Richardson's day was not a passing fashion, as they had thought, if they had thought about it, but was the only field left; they were realizing that the only world left to be investigated was the microcosm Man. It looked so small and poor to them, to them so much nearer to the glorious youth of the Renaissance, when every physical discovery had meant new worlds in which to expand, and the first realization of this terrible contraction unnerved them. It was a sickness of heart and of soul that absolutely rent them. Rousseau had gone back to the "state of nature" for his liberty. In England Godwin and Mary Wollstonecraft were reversing, as far as they could, both laws and conventions in their search for liberty. In Germany Goethe wrote "The Sorrows of Werther," and his hero found liberty in suicide. They were hemmed in on every side with the fruits of the Tree of Knowledge, and they did not know what ailed them, what was this deadly sickness from which they could not escape. But thinkers gave this sickness a name. Gravely and quietly, perhaps a little sadly, these open-eyed ones labeled it "*maladie du siècle*." Which name almost proves my thesis.

The first years of the nineteenth century were years of "storm and stress," and the French, reacting from long bondage in politics and rigid classicism in literature, showed in the school of the Romanticists their abhorrence of restrictions. They hated civilization; they put under foot reason and will as bonds, they flouted the real and missed the ideal, and set themselves to revel in the "passions guided by fancy." They sent their heroes and heroines all over the earth in search of freedom of action, Chateaubriand coming to the Natchez Indians on the banks of the Mississippi, and there in the virgin forest bemoaning himself in perfect and exquisite language. In England there was pause save for tales of terror; then, as though sober through loss—for England had lost America—there came to the front the eminently sane Miss Edgeworth, who, as Mr. Cross points out, by laying her scenes both in England and Ireland, begins the international novel. It was a mild effort for a wider field, which Madame de Staël follows in "Corinne," declaring, "We must have a European spirit." Of Jane Austen Mr. Saintsbury says: "The important thing . . . is to observe that she 'set the clock' of pure novel-writing to the time which was to be nineteenth-century time to this present hour." And Mr. Cross points out that she gave weight to

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environment and touched on heredity. For the rest, she is a satirist, this "mother of the nineteenth-century novel," and laughs at humanity and its struggles, and criticises it without mercy. The next step forward is Sir Walter Scott in the correct historical novel, which Mr. Saintsbury says "humanity had been trying to write for two thousand years." Scott also made a point of local color and dialect, and was the first to throw himself back into the time he was depicting. Mr. Cross speaks of him as marking "an aristocratic revolt from the levelism of the French Revolution." At least he got away from his environment, for, brushing aside all modern questions, he went back into days which time had "rounded to a perfect whole." He tried to get away from the growing laws that his own perfect method went far to prove. He had imitators everywhere. France, Germany, Spain, Italy, all the world was glad to follow him, seemed eager to be chivalrous and noble once more in the old romantic way, seemed pleased to associate with gallant knights and gentle ladies. But realism had "come to stay," was an unalterable fact. Scott freed the world for a moment only, and Dickens, with the humanitarian novel, called the reading public back, and took them down into the London slums.

Thackeray, next, is essentially a critic—a critic of his predecessors, of his contemporaries, of life—and brings the uncompromising common sense of the age to bear on all alike. He uses the scalpel, but he is more kind to his patient "poor human nature," far more gentle, than Balzac, across the Channel, who built up of dissected humanity his gigantic structure of the "Human Comedy." Balzac not only will know, but explains to all, every moral joint and sinew. Balzac's admirers claim that Thackeray flinched from saying all that might have been said. What Godlike mercy to flinch!

More kindly, and under a different impulse, George Eliot also uses the scalpel. For her, character is an evolution, and tragedy is not in death but in life. She clearly and consciously works under the modern scientific laws. To quote Mr. Cross, whose work in this field has been so careful and so all-embracing: "It was not by mere accident that 'Adam Bede' and the 'Origin of Species' appeared in the same year. George Eliot as well as Darwin is of the great scientific movement of the nineteenth century."

This brings us to our own day. We have not needed to touch America, because, coming late in time, America has marched with the latest developments. We have not touched Scandinavian literature for the same reason; nor Spain, because she came under the rule of France; nor Russia, because her literature is not a development. After long and hopeless repression, Russian literature is what one should expect to find it, what Mr. Panin in his lectures shows it to be—a cry of pain. This is natural to Russia; but, to come back to our starting-point, why do we find this note of pain everywhere? Why is the leading fiction of our day so hopeless? Why do we find Heyse and Sudermann in Germany, D'Annunzio in Italy, Ibsen representing Scandinavian literature, De Maupassant and Zola and Bourget in France, Meredith and Hardy in England? Schopenhauer's influence has been suggested. And what made Schopenhauer, and why should the world have listened to him? A man ahead of his time, out of touch with his time, is lost; then time must have been ripe for Schopenhauer, or it would not have fallen into his hands. Therefore it is not Schopenhauer, but the laws that made him; these laws made also the times, to escape which the youngest children of fiction are running in every direction. Stevenson, like Scott, goes back to pure romance, Kipling to animal fables, and to-day in our own country the writers are turning back to Colonial times.

Let us take Zola and Hardy, two leaders from two leading literatures. They have developed from what is called the "Realistic-Romantic" into the "Naturalistic" school, and are far more natural than Rousseau's "state of nature," for they work with nature's own laws, and through these laws seem to have reached fatalism. We find in savage tribes fatalism, because they know nothing; and we find in the end of the nineteenth century fatalism because we know everything. The latest-ripened fruits of the Tree of Knowledge are Heredity and Environment, and these seem to have finished the task of shutting us in, these seem to

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have bound us hand and foot. Since we have turned inward we have, with few interruptions, been examining ourselves, and our souls have been so analyzed that at last a modern writer talks of the "value of the flesh," and of the spirit as "the flower of the flesh." How death-dealing—all is flesh!

Zola and Hardy, and we with them, know exactly what must happen once the ancestry and environment of a character are given; and, owing to the accumulated sins of the generations, of the nation, of the world, this happening cannot but be tragic. And we cannot contradict heredity, we cannot disprove it—what shall we do? We know too much to weep, as that elder generation wept when they saw all that was romantic and beautiful being explained away. Tears are useless; besides, we know about tear-ducts and how they may be injured. Tears are foolish, and yet the tragedy that has come to be in life rather than in death wrings our hearts.

In the old, sweet story of Eden, which is one of the things which the Spirit of the Age has wiped with an antiseptic rag and put back as something to date from—in this old story there was another tree beside the Tree of Knowledge; it was called the Tree of Life, and was guarded with a sword of fire. Science will tell you that the gulf between the organic and the inorganic, the gulf between the lichen and the cliff on which it grows, has not been bridged. Nor, with all the experiments, has science accomplished spontaneous generation—the vital spark, the breath of life. Therefore the spirit is not "the flower of the flesh," else science would long ago have found it. This vital spark, at least, escapes all laws; and the outlet from this wall of fatalism built up about us of the fruits of the Tree of Knowledge must be by the doorway of the spirit. Spirit is life; life is force; force is will; and will is free to fight, to conquer, to soar. When it does, then will our fiction lift us up and help us on our way.

I went to see an old country woman once, who lived in a green little valley entirely surrounded by mountains. You had to cross the mountains to get in or out. I said to her, "How beautiful your place is!" She answered, "Yes, honey, but it's too shut in—too shut in. Why, I has to look up to see out!"

Up from Slavery: An Autobiography[1]

By Booker T. Washington

Chapter XII.—Raising Money

WHEN we opened our boarding department, we provided rooms in the attic of Porter Hall, our first building, for a number of girls. But the number of students, of both sexes, continued to increase. We could find rooms outside the school grounds for many of the young men, but the girls we did not care to expose in this way. Very soon the problem of providing more rooms for the girls, as well as a larger boarding department for all the students, grew serious. As a result, we finally decided to undertake the construction of a still larger building—a building that would contain rooms for the girls and boarding accommodations for all.

After having had a preliminary sketch of the needed building made, we found that it would cost about ten thousand dollars. We had no money whatever with which to begin; still we decided to give the needed building a name. We knew we could name it, even though we were in doubt about our ability to secure the means for its construction. We decided to call the proposed building Alabama Hall, in honor of the State in which we were laboring. Again Miss Davidson began making efforts to enlist the interest and help of the colored and white people in and near Tuskegee. They responded willingly, in proportion to their means. The students, as in the case of our first building, Porter Hall, began digging out the dirt in order to allow of the laying of the foundations.

When we seemed at the end of our resources so far as securing money was concerned, something occurred which showed the greatness of General Arm-

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strong—something which proved how far he was above the ordinary individual. When we were in the midst of great anxiety as to where and how we were to get funds for the new building, I received a telegram from General Armstrong asking me if I could spend a month traveling with him through the North, and asking me, if I could do so, to come to Hampton at once. Of course I accepted General Armstrong's invitation, and went to Hampton immediately. On arriving there I found that the General had decided to take a quartette of singers through the North, and hold meetings for a month in important cities, at which meetings he and I were to speak. Imagine my surprise when the General told me, further, that these meetings were to be held, not in the interests of Hampton, but in the interests of Tuskegee, and that the Hampton Institute was to be responsible for all the expenses.

Although he never told me so in so many words, I found out that General Armstrong took this method of introducing me to the people of the North, as well as for the sake of securing some immediate funds to be used in the erection of Alabama Hall. A weak and narrow man would have reasoned that all the money which came to Tuskegee in this way would be just so much taken from the Hampton Institute; but none of these selfish or short-sighted feelings ever entered the breast of General Armstrong. He was too big to be little, too good to be mean. He knew that the people in the North who gave money g ve it for the purpose of helping the whole cause of negro civilization, and not merely for the advancement of any one school. The General knew, too, that the way to strengthen Hampton was to make it a center of unselfish power in the working out of the whole Southern problem.

In regard to the addresses which I was to make in the North, I recall just one piece of advice which the General gave me. He said: "Give them an idea for every word." I think it would be hard to improve upon this advice; and it might be made to apply to all public speaking. From that time to the present I have always tried to keep his advice in mind.

Meetings were held in New York, Brooklyn, Boston, Philadelphia, and other large cities, and at all of these meetings General Armstrong pleaded, together with myself, for help, not for Hampton, but for Tuskegee. At these meetings an especial effort was made to secure help for the building of Alabama Hall, as well as to introduce the school to the attention of the general public. In both these respects the meetings proved successful.

After that kindly introduction I began going North alone to secure funds. During the last fifteen years I have been compelled to spend a large proportion of my time away from the school, in an effort to secure money to provide for the growing needs of the institution. In my efforts to get funds I have had some experiences that may be of interest to my readers. Time and time again I have been asked, by people who are trying to secure money for philanthropic purposes, what rule or rules I followed to secure the interest and help of people who were able to contribute money to worthy objects. As far as the science of what is called begging can be reduced to rules, I would say that I have had but two rules. First, always to do my whole duty regarding making our work known to individuals and organizations; and, second, not to worry about the results. This second rule has been the hardest for me to live up to. When bills are on the eve of falling due, with not a dollar in hand with which to meet them, it is pretty difficult to learn not to worry, although I think I am learning more and more each year that all worry simply consumes, and to no purpose, just so much physical and mental strength that might otherwise be given to effective work. After considerable experience in coming into contact with wealthy and noted men, I have observed that those who have accomplished the greatest results are those who "keep under the body;" those who never grow excited or lose self-control, but are always calm, self-possessed, patient, and polite. I think that President William McKinley is the best example of a man of this class that I have ever seen.

In order to be successful in any kind of undertaking, I think the main thing is for one to grow to the point where he completely forgets himself; that is, to lose himself in a great cause. In proportion as one loses himself in this way, in

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the same degree does he get the highest happiness out of his work.

My experience in getting money for Tuskegee has taught me to have no patience with those people who are always condemning the rich because they are rich, and because they do not give more to objects of charity. In the first place, those who are guilty of such sweeping criticisms do not know how many people would be made poor, and how much suffering would result, if wealthy people were to part all at once with any large proportion of their wealth in a way to disorganize and cripple great business enterprises. Then very few persons have any idea of the large number of applications for help that rich people are constantly being flooded with. I know wealthy people who receive as many as twenty calls a day for help. More than once, when I have gone into the offices of rich men, I have found half a dozen persons waiting to see them, and all come for the same purpose, that of securing money. And all these calls in person, to say nothing of the applications received through the mails. Very few people have any idea of the amount of money given away by persons who never permit their names to be known. I have often heard persons condemned for not giving away money, who, to my own knowledge, were giving away thousands of dollars every year so quietly that the world knew nothing about it.

As an example of this, there are two ladies in New York, whose names rarely appear in print, who, in a quiet way, have given us the means with which to erect three large and important buildings during the last eight years. Besides the gift of these buildings, they have made other generous donations to the school. And they not only help Tuskegee, but they are constantly seeking opportunities to help other worthy causes.

Although it has been my privilege to be the medium through which a good many hundred thousand dollars have been received for the work at Tuskegee, I have always avoided what the world calls "begging." I often tell people that I have never "begged" any money, and that I am not a "beggar." My experience and observation have convinced me that persistent asking outright for money from the rich does not, as a rule, secure help. I have usually proceeded on the principle that persons who possess sense enough to earn money have sense enough to know how to give it away, and that the mere making known the facts regarding Tuskegee, and especially the facts regarding the work of the graduates, has been more effective than outright begging. I think that the presentation of facts, on a high, dignified plane, is all the begging that most rich people care for.

While the work of going from door to door and from office to office is hard, disagreeable, and costly in bodily strength, yet it has some compensations. Such work gives one a rare opportunity to study human nature. It also has its compensations in giving one an opportunity to meet some of the best people in the world—to be more correct, I think I should say *the best* people in the world. When one takes a broad survey of the country, he will find that the most useful and influential people in it are those who take the deepest interest in institutions that exist for the purpose of making the world better.

At one time, when I was in Boston, I called at the door of a rather wealthy lady, and was admitted to the vestibule and sent up my card. While I was waiting for an answer, her husband came in, and asked me in the most abrupt manner what I wanted. When I tried to explain the object of my call, he became still more ungentlemanly in his words and manner, and finally grew so excited that I left the house without waiting for a reply from the lady. A few blocks from that house I called to see a gentleman who received me in the most cordial manner. He wrote me his check for a generous sum, and then, before I had had an opportunity to thank him, said: "I am so grateful to you, Mr. Washington, for giving me the opportunity to help a good cause. It is a privilege to have a share in it. We in Boston are constantly indebted to you for doing *our* work." My experience in securing money convinces me that the first type of man is growing rarer all the time, and that the latter type is increasing; that is, that, more and more, rich people are coming to regard men and women who apply to them for help for worthy objects, not as beggars, but as agents for doing their work.

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In the city of Boston I have rarely called upon an individual for funds without being thanked for calling, usually before I could get an opportunity to thank the donor for the money. In that city the donors seem to feel, in a large degree, that an honor is being conferred upon them in their being permitted to give. Nowhere else have I met with, in so large a measure, this fine and Christlike spirit as in the city of Boston, although there are many notable instances of it outside that city. I repeat my belief that the world is growing in the direction of giving. I repeat that the main rule by which I have been guided in collecting money is to do my full duty in regard to giving people who have money an opportunity to help.

In the early years of the Tuskegee school I walked the streets or traveled country roads in the North for days and days without receiving a dollar. Often it has happened, when during the week I had been disappointed in not getting a cent from the very individuals from whom I most expected help, and when I was almost broken down and discouraged, that generous help has come from some one who I had had little idea would give at all.

I recall that on one occasion I obtained information that led me to believe that a gentleman who lived about two miles out in the country from Stamford, Conn., might become interested in our efforts at Tuskegee if our conditions and needs were presented to him. On an unusually cold and stormy day I walked the two miles to see him. After some difficulty I succeeded in securing an interview with him. He listened with some degree of interest to what I had to say, but did not give me anything. I could not help having the feeling that, in a measure, the three hours that I had spent in seeing him had been thrown away. Still, I had followed my usual rule of doing my duty. If I had not seen him, I should have felt unhappy over neglect of duty.

Two years after this visit a letter came to Tuskegee from this man, which read like this: "Inclosed I send you a New York draft for ten thousand dollars, to be used in furtherance of your work. I had placed this sum in my will for your school, but deem it wiser to give it to you while I live. I recall with pleasure your visit to me two years ago."

I can hardly imagine any occurrence which could have given me more genuine satisfaction than the receipt of this draft. It was by far the largest single donation which up to that time the school had ever received. It came at a time when an unusually long period had passed since we had received any money. We were in great distress because of lack of funds, and the nervous strain was tremendous. It is difficult for me to think of any situation that is more trying on the nerves than that of conducting a large institution, with heavy financial obligations to meet, without knowing where the money is to come from to meet these obligations from month to month.

In our case I felt a double responsibility, and this made the anxiety all the more intense. If the institution had been officered by white persons, and had failed, it would have injured the cause of negro education; but I knew that the failure of our institution, officered by negroes, would not only mean the loss of a school, but would cause people, in a large degree, to lose faith in the ability of the entire race. The receipt of this draft for ten thousand dollars, under all these circumstances, partially lifted a burden that had been pressing down upon me for days.

From the beginning of our work to the present I have always had the feeling, and lose no opportunity to impress our teachers with the same idea, that the school will always be supported in proportion as the inside of the institution is kept clean and pure and wholesome.

The first time I ever saw the late Collis P. Huntington, the great railroad man, he gave me two dollars for our school. The last time I saw him, which was a few months before he died, he gave me fifty thousand dollars toward our endowment fund. Between these two gifts there were others of generous proportions which came every year from both Mr. and Mrs. Huntington.

Some people may say that it was Tuskegee's good luck that brought to us this gift of fifty thousand dollars. No, it was not luck. It was hard work. Nothing ever comes to one, that is worth having, except as a result of hard work. When Mr. Huntington gave me the first two

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dollars, I did not blame him for not giving me more, but made up my mind that I was going to convince him by tangible results that we were worthy of larger gifts. For a dozen years I made a strong effort to convince Mr. Huntington of the value of our work. I noted that just in proportion as the usefulness of the school grew, his donations increased. Never did I meet an individual who took a more kindly and sympathetic interest in our school than did Mr. Huntington. He not only gave money to us, but took time in which to advise me, as a father would a son, about the general conduct of the school.

More than once I have found myself in some pretty tight places while collecting money in the North. The following incident I have never related but once before, for the reason that I feared that people would not believe it. One morning I found myself in Providence, Rhode Island, without a cent of money with which to buy breakfast. In crossing the street to see a lady from whom I hoped to get some money, I found a bright new twenty-five-cent piece in the middle of the street-car track. I not only had this twenty-five cents for my breakfast, but within a few minutes I had a donation from the lady on whom I had started to call.

At one of our Commencements I was bold enough to invite the Rev. E. Winchester Donald, D.D., rector of Trinity Church, Boston, to preach the Commencement sermon. As we then had no room large enough to accommodate all who would be present, the place of meeting was under a large, improvised arbor, built partly of brush and partly of rough boards. Soon after Dr. Donald had begun speaking, the rain came down in torrents, and he had to stop, while some one held an umbrella over him.

The boldness of what I had done never dawned upon me until I saw the picture made by the rector of Trinity Church standing before that large audience under an old umbrella, waiting for the rain to cease so that he could go on with his address.

It was not very long before the rain ceased and Dr. Donald finished his sermon; and an excellent sermon it was, too, in spite of the weather. After he had gone to his room, and had gotten the wet threads of his clothes dry, Dr. Donald ventured the remark that a large chapel at Tuskegee would not be out of place. The next day a letter came from two ladies who were then traveling in Italy, saying that they had decided to give us the money for such a chapel as we needed.

A short time ago we received twenty thousand dollars from Mr. Andrew Carnegie, to be used for the purpose of erecting a new library building. Our first library and reading-room were in a corner of a shanty, and the whole thing occupied a space about five by twelve feet. It required ten years of work before I was able to secure Mr. Carnegie's interest and help. The first time I saw him, ten years ago, he seemed to take but little interest in our school, but I was determined to show him that we were worthy of his help. After ten years of hard work I wrote him a letter reading as follows:

December 15, 1900.

Mr. Andrew Carnegie, 5 W. Fifty-first St., New York:

Dear Sir—Complying with the request which you made of me when I saw you at your residence a few days ago, I now submit in writing an appeal for a library building for our institution.

We have 1,100 students, 86 officers and instructors, together with their families, and about 200 colored people living near the school, all of whom would make use of the library building.

We have over 12,000 books, periodicals, etc., gifts from our friends, but we have no suitable place for them, and we have no suitable reading-room.

Our graduates go to work in every section of the South, and whatever knowledge might be obtained in the library would serve to assist in the elevation of the whole negro race.

Such a building as we need could be erected for about $20,000. All of the work for the building, such as brickmaking, brick-masonry, carpentry, blacksmithing, etc., would be done by the students. The money which you would give would not only supply the building, but the erection of the building would give a large number of students an opportunity to learn the building trades, and the students would use the money paid to them to keep themselves in school. I do not believe that a similar amount of money often could be made to go so far in uplifting a whole race.

If you wish further information, I shall be glad to furnish it.

Yours truly,

BOOKER T. WASHINGTON, Principal.

The next mail brought back the following reply: "I will be very glad to pay the bills for the library building as they are incurred, to the extent of twenty thousand dollars, and I am glad of this oppor-

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tunity to show the interest I have in your noble work."

I have found that strict business methods go a long way in securing the interest of rich people. It has been my constant aim at Tuskegee to carry out, in our financial and other operations, such business methods as would be approved of by any New York banking house.

I have spoken of several large gifts to the school; but by far the greater proportion of the money that has built up the institution has come in the form of small donations from persons of moderate means. It is upon these small gifts, which carry with them the interest of hundreds of donors, that any philanthropic work must depend largely for its support. In my efforts to get money I have often been surprised at the patience and deep interest of the ministers, who are besieged on every hand and at all hours of the day for help. If no other consideration had convinced me of the value of the Christian life, the Christlike work which the Church of all denominations in America has done during the last thirty-five years for the elevation of the black man would have made me a Christian. In a large degree it has been the pennies, the nickels, and the dimes which have come from the Sunday-schools, the Christian Endeavor societies, and the missionary societies, as well as from the church proper, that have helped to elevate the negro at so rapid a rate.

This speaking of small gifts reminds me to say that very few Tuskegee graduates fail to send us an annual contribution. These contributions range from twenty-five cents up to ten dollars.

Soon after beginning our third year's work we were surprised to receive money from three special sources, and up to the present time we have continued to receive help from them. First, the State Legislature of Alabama increased its annual appropriation from two thousand dollars to three thousand dollars; I might add that still later it increased this sum to four thousand five hundred dollars a year. The effort to secure this increase was led by the Hon. M. F. Foster, the member of the Legislature from Tuskegee. Second, we received one thousand dollars from the John F. Slater Fund. Our work seemed to please the trustees of this Fund, as they soon began increasing their annual grant. This has been added to from time to time until at present we receive eleven thousand dollars annually from this Fund. The other help to which I have referred came in the shape of an allowance from the Peabody Fund. This was at first five hundred dollars, but it has since been increased to fifteen hundred dollars.

The effort to secure help from the Slater and Peabody Funds brought me into contact with two rare men—men who have had much to do in shaping the policy for the education of the negro. I refer to the Hon. J. L. M. Curry, of Washington, who is the general agent for these two Funds, and Mr. Morris K. Jesup, of New York. Dr. Curry is a native of the South, an ex-Confederate soldier, yet I do not believe there is any man in the country who is more deeply interested in the highest welfare of the negro than Dr. Curry, or one who is more free from race prejudice. He enjoys the unique distinction of possessing to an equal degree the confidence of the black man and the Southern white man. I shall never forget the first time I met him. It was in Richmond, Virginia, where he was then living. I had heard much about him. When I first went into his presence, trembling because of my youth and inexperience, he took me by the hand so cordially, and spoke such encouraging words, and gave me such helpful advice regarding the proper course to pursue, that I came to know him then, as I have known him ever since, as a high example of one who is constantly and unselfishly at work for the betterment of humanity.

Mr. Morris K. Jesup, the treasurer of the Slater Fund, I refer to because I know of no man of wealth and large and complicated business responsibilities who gives not only money but his time and thought to the subject of the proper method of elevating the negro to the extent that is true of Mr. Jesup. It is very largely through his effort and influence that during the last few years the subject of industrial education has assumed the importance that it has, and been placed on its present footing.

[TO BE CONTINUED]

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Chinese Hatred of Foreigners[1]

By Arthur H. Smith

Special Commissioner for The Outlook in China

IT is a classical saying in China that "when the wind grows the grass bends," by which is intended, not the enunciation of a law in the relation between plants and atmospheric changes, but that the people are quickly responsive to the example and the influence of their leaders, and especially of their rulers. It is partly because this response is so immediate and so complete that the Chinese theory of the necessary relation of the ruler to the ruled appears to us to be a gross exaggeration of the general experience of mankind. An exaggeration it undoubtedly is, yet much less so than at first appears, owing to the unparalleled homogeneity of the Chinese people, and the practically illimitable respect which is felt as well as manifested for those who are held to represent and to embody the traditional ideals.

From a variety of causes, the typical Chinese scholar, previous to special knowledge of the subject, regards all foreign ideals as inferior to those of the Chinese, and the effort to introduce them into China with the same mixture of amusement, contempt, and indignation which we should instinctively feel toward an organized attempt to import into a Christian land the religious system of Mohammed, to the displacement of Christianity. This is his most moderate and temperate view. When he becomes at all excited and intolerant, he views the advent of Western ways and moral teachings precisely as well-educated Westerners would the propagation of Anarchistic tenets and the inculcation of Nihilistic practices among the people of our own land. About the time of the Tientsin massacre a Chinese pamphlet was widely circulated under the title of "A Death-blow to Corrupt Doctrines," and it was felt to be full of danger to the welfare of foreigners in China, for the reason that it represented the animus of the cultivated literati towards the men of the West, whom they neither understood nor wished to understand. In spite of earnest efforts in that direction, this book was never suppressed in such a way that it did not reappear at no very infrequent intervals, poisoning the minds of great numbers of Chinese against everything foreign. At the Missionary Conference held at Shanghai in the spring of 1890, the Rev. Timothy Richard called attention to the recent republication of a collection of documents on Chinese State questions, in 120 books, originally published in 1826, to which a supplement was added of the same number of books in 1888. These were in the catalogue of works for sale in the government book-shops, and consisted of various important memorials which had been presented to high officials, and many of them to the Throne, and also of essays upon topics of public importance, edited by a scholar who made numerous comments and appended sundry additions, the whole forming a unique and important collection. Mr. Richard styled them the "Blue-books of China," a somewhat inaccurate and misleading term, since it might give rise to the supposition that the papers are official reports, which is not the case. Two books of the supplement are devoted to the subject of Christian missions, an outline of which is given by Mr. Richard in his paper, and by later writers in the foreign journals of China, after attention had been called to the matter. In these documents are found the origin of all the popular calumnies of Christianity—the tales about scooping out the eyes of converts who had previously been bewitched, the miscellaneous association of men and women in the churches, the bad character of the French priests, and much which it is impossible to put into print. The account of Christian doctrine was merely a parody, comprising fragments of Brahminism, Buddhism, Mohammedanism, and the teaching of the Secret Sects of China.

[1] Copyright, 1901, the Outlook Company, New York. Previous articles in this series by the author of "Village Life in China" and "Chinese Characteristics" will be found in the issues of The Outlook for October 27, December 8, 15, and 29, and January 12.

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The practical object of the documents was illustrated by the fact that these statements were followed by an account of anti-foreign risings in two hostile provinces, where the opposition was organized by an ex-provincial judge and by a Hanlin, who called on the gentry to stamp out the vile doctrines of Christianity from among them. The closing paper sums up the missionary question thus: "As foreign trade is to take away China's wealth, missionary work takes away Chinese people's hearts. The converts indulge in a number of crimes against their neighbors, trusting to foreign protection. The missionaries, while often deceived by these converts themselves, frustrate justice by hiding these criminals, or by sending murderers off by ship. This rouses people to tear down churches in revenge; then indemnities have to be paid, mandarins are blamed, and new ports are opened to trade, contrary to all reason. Now, we Chinese do understand something of righteousness, and are not like those depraved by Christianity. It is only the lawless that would ever do such things as are done by Christians. To permit missionaries to preach we feel is a great violence to us, but we must repress ourselves and bear it wisely. But there should be regulations made, such as registration of Christians in yamens, a statement of their profession of Christianity on their doors, a distinctive dress, and deportation of every missionary who interferes in lawsuits." In these papers the two characters "I" and "Fan," the former meaning "barbarian," by treaty expressly forbidden in official documents, and the other denoting "uncivilized," are constantly applied to foreigners, and even the term "kuei," "devil" (or demon), appears more than once, and in a memorial addressed to the Throne. In a memorial written by a former Governor of Chekiang the word "barbarian" is regularly employed to describe the foreigner, although the author also speaks of opening marts or carrying on trade with the "demons." The same volume in which the foregoing are found also contains a secret memorial to the Throne concerning "the affairs of the barbarians," by a member of the Hanlin College.

It will be seen that the animosity of the authors of the documents quoted is not directed exclusively at any one class of foreigners, but at the whole body as such. They clearly perceived that there was and must be an irreconcilable conflict between Chinese presumptions and Western assumptions, and when writing in their frankest moods they make this perfectly evident. One of them was a Hanlin doctor whose anger was kindled by something which had been written by Sir Robert Hart and by Sir Thomas Wade "on the relations between China and foreign lands, and on the development of the mineral and other resources of the Chinese Empire," and he addresses himself in reply to Sir Thomas Wade. After some introductory observations, he says: "Foreigners like to come to China; the Chinese do not desire to go to foreign lands. In this the feelings of the Chinese and of foreigners are different. In the matter of trading and making profit for the support of one's self and one's family the feelings of the Chinese and of foreigners are exactly alike. But those who come from Western lands to trade with us all do so that they may get some profit out of us, and snatch from us the means of gain. This is all according to treaty; but I fear we have not yet got to the end of Western plans. What are the Chinese going to depend on [by and by] for support? It is said that in ten years the treaties are to be altered. Your Excellencies say that foreigners will ask for other things and will get them, and they will go on asking till they get all they want. If one examines this matter calmly [it appears that] what they want is what we Chinese cannot grant, and that is the plain truth. China, from north to south and from east to west, is to have foreign railways and carriage roads. The mountains and the rivers of China—the natural barriers of the country—are to be treated by foreigners according to their will, the mountains to be leveled and the rivers filled up just as they please. When they are allowed to do as they like, then they will be happy. The myriads of the Chinese people are to serve them, the millions of Chinese wealth to go into their treasuries, the countless acres of China, with its houses and fields, are to pay them taxes; all fish, flesh, and fowl are to obey their imperious voice, and to delight their eyes and ears by reason of their abun-

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dance. Foreigners must take everything and overcome everything, and nothing short of that will do. But if it were only one ten-thousandth part of this that you wanted, you cannot have it. We, the Chinese people, will rise *en masse* and thrust our swords into the foreigners' bellies. Wealth, goods, minerals, and treasure Western people know how to love, but they do not know what is detestable. These things must be called a poison in the system, and cancer reaching to the bone. Into our lands and houses and fields foreigners can come, but they will not leave them. They will be driven forward and taken in nets and traps and pitfalls. They trifle with everything, and busy themselves in disturbing everything. We will surround them, and keep a look-out for them, and hem them in, and at every point they will find trouble. And why all this? Because they disregard the feelings of humanity and the laws of Heaven, and only regard force. Do not be astonished. Your Excellency only sees the present tangible gain enjoyed by foreigners, and you do not know the unseen loss which is coming on them at another time, nor how great it will be."

This striking premonition of the coming conflict is not the only one in which the writer throws a lurid light upon the distant future, for in a later passage he comes even nearer to the scenes which have been recently witnessed. He is replying to the suggestion that in a possible conflict with foreign Powers the Empire itself might be disintegrated. This, he says, would be of no advantage to the foreigners, because it is the Emperor who to-day allows foreign trade and foreign missions, which the people do not want. "However, although they do not want them, there is the Emperor, and there are the Emperor's commands to his Ministers to negotiate treaties with foreign ambassadors; and no one in the Empire dares to disobey; but this is one great and clear result of China's being under the rule of an absolute monarch. Suppose now the Emperor should at some future date issue a proclamation saying: 'The treaties with foreign countries have many inconveniences for the people of China. For myself I cannot decide [on their renewal]—the people may decide the matter for themselves,' the people would in that case promptly and energetically, with accumulated passion and deep hatred, oppose the foreigner. At the news of this proclamation even the little children would prepare themselves, and take up spear and cudgel and go forward against the foreigner, regardless of danger."

During the year 1891 attention was publicly called in the foreign press of China to the fact that a great quantity of inflammable anti-foreign literature, evidently prepared by accomplished Chinese scholars, was issuing from the capital of the province of Hunan, and thence being disseminated all over that part of the Empire. In securing copies of these books and pamphlets, translating them, and tracking them to their source, the Rev. Griffith John, D.D., of Hankow, rendered to all foreigners in China a great service. For many years he has been the principal authority upon the subject, and it was to him that we owe the discovery that the chief man under whose acrid pen the poison of asps was being distilled was named Chou-Han, a native of Ning-hsiang in Hunan, holding the nominal rank of Taotai. In a city twenty or thirty miles from Hankow, it was found that copies of a book called "Death to the Devil's Religion" (Kuei Chiao Kai Ssu) was being circulated in enormous quantities from six of the seven pawnshops of the place, copies being given to any one who chose to take them away. It was styled a "Virtue-book" (shan-shu), such as the Chinese are in the habit of issuing either free or at a nominal price, with a view to the accumulation of merit. It is impossible to convey in print any adequate conception of the vile nature of this production. It will be quite sufficient to quote the general description of it, and many other Hunan issues, given in a letter of Dr. John's to the "Daily News," of Shanghai: "In the Hunan publications the worship of Jesus is represented as the worship of licentiousness. Our Lord is represented as a hog crucified, and surrounded by male and female worshipers, some on their knees, and some indulging in licentious merriment. The term T'ien Chu Chiao, 'The Religion of the Lord of Heaven,' is generally written in characters which have the same sound, but which mean 'The Squeak of the Celestial Hog;' and the term Ocean Men (Yang-Jen—

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foreigners) is often written with another character of the same sound, meaning 'Goat Men.' Hence the expression 'pig-goat devils' in the document, applied sometimes to foreigners generally, sometimes to missionaries in particular, and sometimes to native Christians. Converts are also called sons and grandsons of the devils and the pig-goat devils—that is, of foreigners."

In connection with this book were brought to light numerous placards widely circulated, one of which was termed "Unification-of-Heart and Risking-Life-Agreement," which was to be entered into by the entire province of Hunan. It consisted of seven articles, the first of which provided that if any member of any clan should prove to have been bewitched by the spies of the goat-devils, he should be compelled to recant publicly at the ancestral temple, and should he refuse, he was to be driven away as an outcast, and his name published universally so that no place in the province would be open to him. Another article provided that in case any clan should screen one of the pig-goat devils, and not expel him, the whole clan should be called the pig-goat devil clan, and should be absolutely boycotted in every way. Another article urged rigid examination of all travelers, and if their replies to searching questions should be evasive or unsatisfactory, all were to unite and drive them out. One of the later sections declared that, in case of a pig-goat devil invasion of Hunan, there should be a voluntary enrollment of militia, the larger prefectures furnishing 20,000 men, the medium-sized 15,000, and the smaller 10,000. "We will unitedly subscribe the troops, and the cost of the weapons of war; and we ask the authorities to distribute the troops and at once proceed to fight the foreigners." It is a remarkable fact that the closing specification agreed that the burning of churches and chapels should not be allowed, partly because it might lead to the destruction of adjoining native houses, and secondarily because the property ought to be handed over to the authorities to be sold for the benefit of the revenue. In connection with these books, placards, and other manifestoes, was circulated what was called a "Picture Gallery" in which all the vilest charges against foreigners and against the Christian religion were pictorially represented in the best style of Chinese art for wide circulation. This extraordinary production of Confucian culture was reproduced by foreigners, with a view to its circulation privately among those who need to know the real feeling of such men as the authors of the Hunan literature. The publishers inserted the following note explanatory of their purpose: "This reproduction of the Picture Gallery being intended for the thoughtful few, and not at all for the multitude, no attempt has been made to gloss over its extreme grossness in picture and language. It is not the product of illiterate men. The Hunan anti-Christian publications, almost without an exception, have scholars for their authors, and there can be no doubt about this one. This being the case, it has been deemed best to reproduce the Gallery just as it stands, in all its obscenity and vileness. In no other way would it be possible to convey a right idea of the unreasoning and blasphemous nature of the Chinese attack upon Christianity, of the low mental and moral condition of the Chinese literati, and of the deep need of all classes in China of the very faith which not a few of them are seeking to destroy."

Such were the seeds sown broadcast over mid-China in the early part of 1891, and it was not long ere they produced fruit after their kind. Early in May, owing to the diligent dissemination of reports of the ill-treatment of children at the orphanage of the Roman Catholics (one of whom was alleged to have been boiled in a bath!), an attack upon the premises of the Jesuit mission at Yangchou was planned, but the would-be rioters were suppressed by the authorities by the aid of a large contingent of soldiers. At Wuhu, a port on the Yangtzu, on the 10th of the month, an outbreak occurred of the same sort. The graves of some Chinese who had been buried in the compound were dug open, and the bodies—too much decomposed to be recognized—were held up as proof of foul play. At this sight the mob became furious, oil was brought and thrown over everything, and the place was soon a smoking ruin. The British Consulate and the Imperial Customs establishment were also attacked, but were

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defended by Customs volunteers until the arrival of Chinese gunboats. At Nanking, one of the principal cities on the Yangtzu, the mission premises and the hospital were attacked by a mob, and nothing but the courage of one of the missionaries in holding them at bay until soldiers arrived prevented another scene of wreck. There was a similar narrow escape at Ngankin, where the timely arrival of a French and later of a German gunboat afforded protection. At Tanyang on the 1st of June there was a systematic assault upon the Roman Catholic premises, every building of which was either burned to the ground or demolished, but without loss of life. Four days later a still more violent and unexpected attack was made at Wusueh, a city twenty-five miles above Kiukiang, on the Yangtzu. Here the usual allegations of kidnapping babies, which seldom fail to infuriate a Chinese mob, were concocted, and a newly arrived Wesleyan missionary, Mr. Argent, and a customs officer named Green were murdered, and their bodies mutilated in the most barbarous manner. At Wusieh, an important town on the Grand Canal, an outbreak like the preceding occurred on the 8th of June, apparently under the leadership of Hunan men; the Roman Catholic premises were methodically set on fire with oil and gunpowder brought for the purpose. At Kiukiang, about the same time, the wreck of the property which it was intended to destroy was prevented by the landing of men from three gunboats, and by the arrival of the Taotai with a large body of troops.

The last and in some respects the most singular of all the many riots of this year occurred at Ich'angfu, about three hundred and sixty-five miles above Hankow on the Yangtzu. The pretext for gathering a crowd was a cunning contrivance—to wit, that of bringing a child to the Roman Catholic convent, to which an orphanage for girls was attached. The proper papers were all drawn up and signed, but the child was subsequently ascertained to be a boy. The following day a demand was made for the "kidnapped" child, who was surrendered, and the circumstance reported to the magistrate. A military official was sent to the convent as if to protect it, followed by a crowd. The subsequent proceedings differ from those of any other riot which ever occurred in China. Some mission buildings were destroyed, others were left intact. The native-owned house in which some of the Scotch missionaries lived was set on fire, but the house of another Scotch missionary was to have been looted but not burned because he was a ten years' resident and was engaged in works of charity! But the ringleaders carried with them kerosene and gunpowder and destroyed it with the rest, while a native building, foreign-owned, used as the British Consulate, was spared, but the new Consulate in course of building was thoroughly wrecked. The whole attack came like a thunderbolt from a clear sky, taking the most wary by surprise, and was carried out with a thoroughness and despatch without precedent. Until the alarm was given there was no indication of danger, and in twenty minutes all was over. The whole thing was done with a quickness and a precision which showed that all had been carefully planned and that each man knew exactly what to do and did it. The whole number of rioters was not more than fifty, and there was no doubt that it was engineered by soldiers who knew what their officers approved. In the month of August a savage attack was made upon Dr. Greig, a missionary physician, while engaged in his work in the country, near Kirin, the capital of Manchuria, by the body-guard of the Tartar General. He was charged with child-stealing, and was kept in imprisonment for three days, experiencing the harshest treatment.

Some months later a great insurrection in large regions of Manchuria attacked the Roman Catholic Christians and made havoc of mission property, massacring many hundred Christians, until the rising attained to the dignity of a rebellion, which was extinguished only at vast cost of life, twenty thousand insurgents being reported as killed, and the local magistrates were punished for not having contradicted the rumors against the Christians, which have been officially circulated all over China. Three years after, another missionary, Mr. J. A. Wylie, was killed at Laoyang, Manchuria, by Manchu soldiers.

During the summer of 1895 the whole world was startled by news of the most terrible tragedy in the history of Protest-

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ant missions in China, at Kucheng in the Fukien province, when the Rev. Mr. Stewart, his wife and family, and several associates were furiously attacked by members of the Vegetarian Society, and ten of them killed. Local troubles had become so serious that it became necessary to summon troops to put them down, and it was supposed that the missionary was instrumental in bringing about this result. These occurrences resulted in numerous public meetings in different parts of the Far East, and in long-continued discussion of the nature and significance of the anti-foreign outbreaks; but as the British Government did not hold the provincial officials to a strict responsibility, very little permanent impression was made upon the Chinese mind by the punishment of a small number of uninfluential individuals. In June, 1899, a similar outburst took place at Kienningfu, in Fukien, on the usual pretext, and with the usual result of the general destruction of mission property and the narrow escape of the missionaries with their lives.

During the same year the province of Ssuch'uan, of which we have previously had so much to say as a hotbed of anti-foreign energy, was once more in an anarchic condition. A Roman Catholic father named Fleury was captured by the followers of a bully calling himself Yu-Man-Tzu, and held as a prisoner for many months. At many different places in this great province the mission premises were torn down and the foreigners compelled to fly for their lives. In the city of Kiang-peh, across the river from the open port of Chungking, a new dispensary was opened, when the place was suddenly raided and one of the students was killed. In the adjoining province of Kueichou Mr. Fleming, of the China Inland Mission, was killed on the highway, together with his colporteur, and the greatest difficulties were thrown in the way of punishing the guilty persons, who were well known.

Our review of the anti-foreign outbreaks during even the last ten years in China is very far from complete, but those which have been noted are typical of the whole. They began with the acquaintance of the Chinese with the Westerner, and they have extended as the area of that acquaintance has widened. They embrace every one of the eighteen provinces as well as Manchuria. There even appears to be a species of periodicity about them, resembling the meteoric showers in November. In an editorial in the "Daily News," of Shanghai, in May, 1900, it was stated that the "riot season" had now arrived, and that preparations ought to be made accordingly, for that out of thirty-four "first-class riots" since 1842, only four had occurred in the months from November to February, and none at all in March. May and June are the height of the season, just one-half of the whole number having taken place in those months. June has eleven out of thirty-four, nine of which occurred in 1891. It would seem to be evident from the phenomena already described that the causes of the hostility to foreigners in China are deep-seated and universal. The outbreaks are directed with considerable impartiality against whatever foreigners happen to be within reach, and, as a rule, originate in some impulse imparted by the educated, and especially by the official, classes of China. One of the principal roots from which they spring is ignorance, dense and impenetrable. In the process of gradually enlightening that ignorance, innumerable prejudices are encountered, and not infrequently explosive gases are generated, which, upon ignition by some chance spark, produce a terrible catastrophe. The conditions of Chinese moral, intellectual, and social life are in many respects unlike those elsewhere to be found, and the obstacles to the permanent enlightenment of China are unique. The experience of the past half-century has shown that while this process of illumination cannot be suspended, it can be and has been greatly hindered. At the present crisis it is important for the interests of China, and also for those of the rest of the world, that the special impediments which China has thrown in the way of a free interchange of commodities and of ideas must cease. The fatuity of the rulers of China has thrown into Western hands the opportunity and placed upon Western nations the responsibility of providing that there shall be no more such tempestuous outbursts of blind passion and unreasoning rage in any part of the eighteen provinces as have disgraced the greater part of the last half-century. If the Western Powers use aright this

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opportunity, if they fulfill their duty and meet their responsibility, it is not too much to hope that within a measurable period anti-foreign riots such as we have been considering will be unknown, and that the opening of a new century may be at the same time for the Chinese Empire the beginning of a new era.

Up the Mine Shaft

By William F. Gibbons

HE was just a one-mule man. Not that Henry Morris cared that it was a mule he drove. The trouble was that it was only one mule. Indeed, it was not a question of mules, but of money, for the man who drives two mules in a coal-mine draws more pay than a one-mule man.

Morris had never minded about the pay when he used to take his money home and throw it into his mother's lap. But now, when he and pretty Rosy Kline were sweethearts, it fired him with unholy passion when "Buck" Davis referred to him as "that one-mule man." He had fought with Buck and ground his face into the cinder walk, but that did not alter the fact about the number of mules that he drove.

It would be years, perhaps, before Morris would have more than one mule. If enough drivers and runners were killed, he might be promoted rapidly enough to be in a position to marry Rosy within a year. On the other hand, he might be injured himself, and then—good-by to Rosy; for how could a cripple expect to win so choice a bride? Or he might not get the rise in wages for which he hoped, and somebody might rob him of Rosy. Any one who had ever seen Rosy would understand why the thought made him savage.

The night before, when he and Rosy sat under the sweet-scented crab-apple tree, he had gone over a part of this with her. When he talked about the possibility of injury to himself, she had clung to him in a way that made him dwell on the subject to an extent that any miner would have scorned to do—unless, perhaps, there was a Rosy to do some clinging. Rosy was so charming that he had told her he was ready to eat her up. There is no telling what foolish plan for their immediate marriage the young man would have persuaded her to accept, if her mother had not called Rosy into the house. Until Henry could show in the manila envelope which contained his monthly pay a sum sufficient to discharge the bill at the company store and the rent and still have some left, Mrs. Kline would not consent to listen to proposals of marriage; and Rosy could not think of going against her mother's will. Rosy had told him this, as gently as she could, while they were seated under the crab. She had also vowed that she would wait until the company intrusted him with another mule. But Henry kept thinking that some man might appear with a bulkier pay envelope and that Mrs. Kline, with her old-country notions about marriage, might force Rosy to accept this robber.

So on this particular spring morning Henry sat and scowled at the stunted laurel-bushes which grew about the mouth of the Hatton mine, while he waited for the cage to take him down the shaft to his mule. On the way down he heard the inside foreman telling one of the men that young Hatton was to bring down a party of New England coal-dealers on that day to inspect the mine. In his heart Henry hated the coal-dealers; for they were responsible, he felt, for the meager wages he was paid and for the one mule. Henry had heard a Socialist lecturer, who said that the dealers fixed the price of coal and the quantity to be mined. He had called the miners slaves of the market. It all sounded very grand.

In the meantime the members of the coal-dealers' protective association had not yet breakfasted at the sumptuous hotel where they were quartered. Up to this time their visit to the anthracite coal region had been one continuous round of banquets, receptions, and excursions. Perhaps there would have been no trouble at all if that foolish Scidmore had not insisted that they should see the inside workings of the coal-mines. Accordingly, as assistant secretary, he had arranged

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for a trip through the great Hatton mine. Romer, the secretary-in-chief, would never have consented to such a trip as this, if Scidmore had not settled the matter without consulting the association.

Some of the men had hesitated a little about going into the mine because of the danger; but the younger element, led by Scidmore, were ready to laugh at their fears. So, before they rightly knew what they were about, they found themselves huddled in a somewhat bewildered group in the main gangway of the mine, which was much like a dark, damp, draughty cellar.

Half an hour later, as they left a chamber where they had been watching the process of mining coal, a number of men came running down the gangway. For a moment Hatton held up his lamp and watched the flame. Then he said very quietly, "We go back now."

"I'm glad that miserable wind has stopped blowing," said Romer. "On the way in it blew so hard that I could hardly keep my lamp burning."

"Mr. Romer," said Hatton, slowly, "if that wind doesn't begin to blow again, in a little while you won't be able to breathe this air. Something is wrong, and we must reach the foot of the shaft as quickly as possible."

Arriving at the shaft, the word which had been telephoned down went round that there had been an explosion in the boiler-room, which had stopped the ventilating-fans and the hoisting machinery. There was nothing for it but to climb the ladders to reach the top. Several of the driver boys and younger miners had already gone out of sight up the ladders.

"This is the worst hole we've been in yet—worse than when the Street slumped last winter," Scidmore said.

"I wish you'd keep your fool clack quiet," said Romer, testily, and the association agreed with him.

When Hatton came up there was a hush among the miners until he said, "Men, I want our friends to have a chance to climb the ladders. You'll have to help them. I'll stay here until the last man is out. I want one of you to go with each one in this party to show them how to climb the bunting, and to help them, if they need help."

"I don't need anybody to show me how to climb a ladder!" blustered one young broker. "Just show me the ladder!"

That the ladder! The elegant coal-brokers looked at the grimy timbers built like a log cabin around the sides of the shaft, then at the gray patch of light in the eternity above them, and then into one another's faces for a moment in blank amazement. They fell on Hatton with voluble protests. They could never do it. Why, a fire-escape was a promenade in comparison! Did he mean to say that the miners were obliged to face such risks? How far was it to the top? It was preposterous!

"That's the ladder, gentlemen. It is the only way out. There is the top, eleven hundred feet above. Every moment increases the danger, so the sooner you start the better. Mr. Romer, you take this side. Morris, let somebody else take care of that mule and you go with Mr. Romer. All I can say is to be careful. Take it slowly."

Morris and Romer, the stout secretary of the coal-dealers, started to climb together.

"Did you ever climb up this way before?" Romer asked.

"Not this shaft, but up the second opening, when the breaker burned at the top of this shaft. That time the shaft was full of smoke. We had all we could do to get out."

Before the first hundred feet were covered, the elder man was panting and trembling from the unaccustomed exertion.

"Better throw off your coat, sir," Morris suggested.

"I can't take it off and keep my hold. Could you help me?" In a minute the coat and vest, with Mr. Romer's silk hat, lay at the bottom of the shaft.

As each man of the visiting party came forward to mount the ladders, a grimy miner stepped out to accompany him. To the credit of the miners let it be said that there was no objection made, although they knew that elderly millionaires, weighing two hundred or more, seldom keep up their gymnasium practice.

"I can't go any further without resting," Mr. Romer groaned presently. "I don't see how I am ever going to get out alive. Put your hand in my pocket and take out my watch and my money. Do as I tell you," he commanded, as Morris protested. "I'll give you what's in the

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purse, if you get me out of this all right. There's nearly a hundred in that. Yes, I'll make it two-fifty if you get me up."

"Do you think I'm a bloodsucker? I ain't doing this job for pay. I need money just now as bad as anybody; but I don't have to be bribed to help a man out of danger. Don't you know that there are men in the mines who have carried an injured dago up such a place as this on their shoulders, rather than let him die at the foot of the shaft? Do you suppose I want your blood on my hands? I'm ready to do all I can for you; and I don't want your money, nohow!"

Stifling waves of heat began to surge upwards, a reek of smoke and oil. The steam pipes, in spite of their asbestos coverings, gave off a large amount of heat. One and another of the men began to look upwards, but the gray patch at the top seemed as small as ever. The sweltering climbers began to go more slowly. Then Hatton passed up the word:

"Let the men who are freshest pass on, while the others take turns resting on the platforms."

A little later he called up: "Don't hold the platforms too long. Show the men how to rest at the corners. Each miner must hang below his companion."

Presently there was a swish of falling water, like the first big drops of a thunderstorm. Hatton shouted, "They've turned the fire-hose on us!" Whereat Romer swore.

"You'd ought to thank God, young man, 'stead o' swearin'," his companion said, simply. "That drip o' water is carryin' down a current o' fresh air that'll maybe save our lives."

After a few moments the air did seem cooler, and although the water fell faster and drenched them until their clothes hung heavy on their shoulders, yet they breathed more easily and climbed more steadily.

Still, it was a weary struggle. Fingers were lacerated and benumbed; arms ached until it seemed as though they would be drawn from their sockets; heads buzzed and swam, so that the brain seemed hardly to direct the movements of climbing, while the hands went on fumbling automatically for the timbers. No man passed a platform now without resting. It seemed to the climber that he had hardly begun to relax his weary muscles and catch his breath until some savage face, which seemed in the increasing light to be blacker and more haggard than the last, appeared over the edge of the platform and demanded the place.

When they reached the top of the shaft, men were ready to seize the climber by the arms and hoist him into safety. The coal company's ambulance stood backed up by the engine-house. Blankets were in readiness, and each shivering coal-dealer was wrapped up and hurried off to the hotel.

The crowd of women and children from the village, alarmed by the sight of the ambulance, grew greater every moment. As each of the miners climbed out, he was pounced upon by some anxious member of his family. The men laughed at the needless excitement of the women, but they could not quite reassure those whose fathers or husbands had not yet come to the surface.

It was through Hatton's management that the men came up safely. He seemed to be just where he was needed upon the ladders, generally coming to the relief of some miner who found his fellow-climber too heavy a burden to be sustained alone. For the last two hundred feet, Hatton had brought up a double guard of miners for those members of the party who seemed likely to become exhausted. These two guards climbed with their shoulders beneath the arms of their burden, thus supporting and guarding him as well.

At last the women were all quiet but two. A little apart from the rest, Rosy Kline sat on the bumpers of the low mine car, her face flushed with anxiety yet tearless, rocking to and fro, and never taking her eyes from the shaft. Her mother hovered over her, weeping softly. The scene brought back the tragedy of her own life, when she had waited for days, with other agonized women, for the husband who never came back to her.

"Don't look so, Rosy, darling," she whispered, cut to the heart by the despair in Rosy's face. "I won't say anything more against your marrying him. He can come and live with us, and we'll get along somehow."

"If he comes out, mother."

"Don't say that, child; he'll come out all right."

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In the meantime Morris was having a struggle with Mr. Romer, the last of the visitors to come up. The secretary had dragged himself painfully up towards the top of the shaft, when some weakening of the heart's action left him limp and almost unconscious, a tremendous dead weight on Morris's young shoulders. Morris crowded him towards the corner, bracing his own legs between the logs on one side while he rested his back on the other side, and clinging with a death-grip to the logs with one hand. With the other arm he managed to balance Mr. Romer's body and hold it against the wall, meantime calling for help from above. It was but a little time until a rope was lowered, and the nerveless figure of Romer was hoisted up the shaft.

It was Hatton himself who climbed back into the shaft when the rope was lowered, and who came up beside Morris, the last man to leave the shaft.

On the second day after his climb Mr. Romer felt able to leave his bed. Toward evening he presented himself at the home of Rosy Kline inquiring for Morris.

"He hasn't come up from work yet," Rosy answered.

"You don't mean he has gone back into that dreadful shaft!"

"Why, yes; they repaired the machinery in a little while, and he was at work again yesterday. He can't afford to be idle when the mines work."

"Are you his wife?"

"No, not—not yet. A man can't support a wife on a one-mule job."

"Ah! I see. Now look here; if Morris could manage a big fellow like me, don't you think he could manage more than one mule?"

"Of course he could, if the company would only give him a chance."

"Well, the company is going to give him a chance. I've been talking to Mr. Hatton, and he has promised that he shall have a place in some new gangway—running cars, I think he called it. That ought to enable him to support a wife. That's Mr. Hatton's part. For my own part, I offered to pay your husband—I mean Mr. Morris—if he would bring me up alive, and he grew angry. But if you and he *should* happen to get married, and if you should want to use some furniture which is in one of the new houses down here in Reagan's patch, I believe you call it, the house with the wild crab-apple tree in the yard—why, I would like to give you the furniture for a wedding present."

When Rosy told Henry about it that evening, she lamented that Mr. Romer had gone before she could thank him properly.

"Maybe he'll come to the wedding," Henry said, "and you and I will thank him then."

"Who said there was going to be a wedding?" she asked, saucily. Then she added, with a little shake of her head: "Mother says she'll give us a pig. Won't we be just set up in housekeeping?"

The English Utilitarians[1]

THIS work is a valuable addition to the history of English philosophy—valuable not only to the expert student of philosophy, but quite as much, perhaps even more so, to the layman who desires to understand the great schools of thought and the great leaders in those schools. Mr. Leslie Stephen is essentially a critic in the true and broad sense of that term. He possesses a rare combination of abilities—sympathetic imagination enabling him to enter into the mind of an author and get the author's point of view, critical judgment enabling him afterward to separate himself from the author and consider that point of view judicially. This combination gives to his writing a certain candor which is not less an intellectual than a moral quality, and which makes him eminent as an interpreter of various schools of thought. In this article we simply endeavor to interpret to our readers his interpretation.

The characteristic of the eighteenth century was the growth of humanity. The old system of feudalism was weakening, the new democratic system had not yet come into being. Thoughtful observers perceived the evils which reformers had found no method of correcting. Arthur

[1] *The English Utilitarians.* By Leslie Stephen. G. P. Putnam's Sons, New York. 3 vols. $10.

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Young clearly perceived and vividly portrayed the "privileges of the nobles and poverty of the peasants" in France, but the privileges were not yet overthrown, nor the poverty yet ameliorated. The feudal claim that the right to govern is private property which the governor can sell to any one rich enough to buy it was questioned; but the doctrine that public office is a public trust had not yet been even formulated, much less recognized as a real factor in political organizations. Lutheranism had overthrown in the Germanic races the ecclesiastical basis of ethics—that is, the notion that the basis of authority in morals is either the decree or the tradition of a church; and Voltairism was undermining that foundation of mediæval ethics among the Latin races. Thus, while Voltairism and Lutheranism were in the realm of religion upsetting the old foundations, Rousseau and the school which he represented were idealizing humanity and claiming for man in a state of nature qualities and powers which belong to him only potentially and are to be realized only in an ideal state of development. It was at this time and under these conditions that the English school of Utilitarians came into existence, for the purpose of furnishing a new foundation, not only for ethics as a philosophy, but for law as a system for the protection of human rights and the enforcement of human duties, and for government as the organism to administer law.

The formula of Utilitarianism is that the greatest happiness of the greatest number is the measure of right and wrong. It regards pain and pleasure as the ultimate facts to which all life is to be adjusted. Whatever produces pain is in so far wrong; whatever produces pleasure is in so far right. Whatever produces more pain than pleasure is absolutely wrong; whatever produces more pleasure than pain is absolutely right. This is the final and only standard of ethics; obligations and rights are simply philosophical expressions for courses of conduct which will produce pleasure or pain. "The statement that a man is obliged to perform an act, means simply that he will suffer pain if he does not perform it." "Take away pleasures and pains, and not only happiness, but justice and duty and obligation and virtue are so many empty sounds. The ultimate facts are pains and pleasures." As a consequence, morality depends upon consequences, not upon motives; that is immoral which produces painful consequences, that is moral which produces pleasurable consequences. Private ethics teach a man how to pursue his own happiness; the art of legislation, how to pursue the greatest happiness of the community.

We believe this is an utterly inadequate and unphilosophical basis of ethics; that it ignores not only human sentiment but human instincts; that it creates a standard oftentimes impossible of application because it is impossible to tell what will be the ultimate consequences of any particular course of action; that it furnishes a quantitative instead of a qualitative standard of right and wrong; that it necessitates the notion that a moral sense with power to determine what is right and what is wrong is a pure invention of philosophy; that it degrades man into only a higher kind of animal, and denies his essential and even his potential divinity. Even the sacred phrase, the greatest happiness of the greatest number, is a phrase wholly inexact—a fact which Leslie Stephen humorously illustrates: "He [Jeremy Bentham] encouraged the mice to play in his study—a taste which involved some trouble with his cats, and suggests problems as to the greatest happiness of the greatest number."

But while it is inadequate as a basis for ethics, it furnishes what is not a bad working standard for legal reform, for it is not the function of law to prevent all immorality, nor to compel to moral conduct in all particulars. It is the function of law to reduce the sum of human pain and increase the sum of human happiness. The greatest happiness of the greatest number furnishes, therefore, a kind of rough and ready standard for the measurement of law.

But even as such a standard it is difficult of application, as Mr. Stephen's summary of Jeremy Bentham's affirmation clearly indicates:

> You propose to send robbers to the gallows or the gaol. You must, says Bentham, reckon up all the evils prevented—the suffering to the robbed, and to those who expect to be robbed, on the one hand; and, on the other, the evils caused—the suffering to the robber, and to the taxpayer who keeps the constable;

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then strike your balance and make your law if the evils prevented exceed the evils caused.

Nevertheless, when one remembers that in the eighteenth century the object of law was to protect the privileges of the nobles in disregard of the poverty of the peasants, that it was blind and deaf to the misery of great multitudes of the population, and keen-eyed and quick-eared to the inconveniences, discomforts, or even lack of luxuries of the few privileged classes; when we read Arthur Young's picture of conditions in France summarized in Mr. Stephen's pages, Leslie Stephen's own picture of social conditions in England, especially in London, and his exposition of the nature, operation, and effect of English law, brief and inadequate as it is, we cannot but recognize that Jeremy Bentham's motto, The greatest good of the greatest number, if by no means what he claimed it to be, as scientific in the realm of morals as is the law of gravitation in the realm of ethics, nevertheless served a very useful practical purpose in initiating and carrying on law reforms that were very essential to the realization of that social justice which Bentham was never tired of affirming is only a means, not an end.

When, however, this same motto was made by Jeremy Bentham the basis of a political philosophy, it served little better purpose than as a basis of ethics. In the light of present American experience his *a priori* conclusions of what experience must be under the operation of this law in a democracy are somewhat amusing:

> There are two primary principles: the "self-preference" principle, in virtue of which every man always desires his own greatest happiness; and the "greatest happiness" principle, in virtue of which "the right and proper end" of government is the "greatest happiness of the greatest number." The "actual end" of every government, again, is the greatest happiness of the governors. Hence the whole problem is to produce a coincidence of the two ends, by securing an identity of interest between governors and governed. To secure that we have only to identify the two classes, or to put the government in the hands of all. In a monarchy the ruler aims at the interest of one—himself; in a "limited monarchy" the aim is at the happiness of the king and the small privileged class; in a democracy the end is the right one—the greatest happiness of the greatest number.

Democracy founded upon these principles Mr. Bentham was sure cannot go wrong. "The people will naturally choose morally apt agents, and men who wish to be chosen will desire to become morally apt, for they can only recommend themselves by showing their desire to serve the general interest." All experience testifies to this theory, especially that of the United States. "To that happy country he [Jeremy Bentham] often appeals, indeed, as a model government. In it there is no corruption, no useless expenditure, none of the evils illustrated by our 'matchless constitution.'"

The founder, or rather the elaborator, of this philosophy, for no philosophy has in truth a founder, was in character something like the system he promulgated. Leslie Stephen calls him "a codifying animal." Dealing pre-eminently with practical questions, he had pre-eminently an unpractical mind. Setting himself to reform the world, he was singularly ignorant of it. "He was without that sympathetic imagination which is the key to the interpretation of man. He dealt with men as bundles of faculties, and assumed that a social science could be constructed by a recluse in his study who was absolutely ignorant of the real springs of action, of the actual ways in which men conducted themselves." "At eighty he had not found out of what men are really made." Yet the picture which Mr. Stephen gives of him is of a charmingly idiosyncratic character:

> No man could lead a simpler life. His chief luxuries at table were fruit, bread, and tea. He had a "sacred teapot" called Dick, with associations of its own, and carefully regulated its functions. He refrained from wine during the greatest part of his life, and was never guilty of a single act of intemperance. In later life he took a daily half-glass of Madeira. He was scrupulously neat in person, and wore a Quaker like brown coat, brown cassimere breeches, white worsted stockings, and a straw hat. He walked "or rather trot ed" with his stick Dapple, and took his "ante-prandial" and other "circumgyrations" with absolute punctuality. He loved pets; he had a series of attached cats; and cherished the memory of a "beautiful pig" at Hendon and of a donkey at Ford Abbey. . . . He was invariably inaccessible to visitors, even famous ones, likely to distract his thoughts. "Tell Mr. Bentham that Mr. Richard Lovell Edgeworth desires to see him." "Tell Mr. Richard Lovell Edgeworth that Mr. Bentham does not desire to see him," was the reply. When Mme. de Staël came to England, she said to Dumont: "Tell Bentham I shall see nobody till I have seen him." "I am sorry for it," said Bentham, "for then she will never see

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anybody." And he summed up his opinion of the famous author of "Corinne" by calling her "a trumpery magpie."

The limits of our space do not allow us to follow Mr. Stephen into his second and third volumes, entitled respectively James Mill and John Stuart Mill. These titles are, however, misleading. In the second volume Mr. Stephen treats not only Malthus and Ricardo, but the reform movements initiated by Bentham, the socialistic movement under Owen, and the Malthusian controversy; and in the third volume he discusses not only the various questions involved in the writings of John Stuart Mill, but also the wider range of the sensational and utilitarian philosophy as illustrated in the writings of such men as John Austin, George Grote, and Henry Thomas Buckle. This volume is so interesting as to be almost entertaining, and is equally suggestive as a study of character, a study of philosophy, and a study of social conditions.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Alfred Tennyson: A Saintly Life. By Robert F. Horton. E. P. Dutton & Co., New York. 5½×8 in. 323 pages. $2.

A comparatively brief biography, based largely, though by no means exclusively, on the two-volume life of Tennyson by his son, and dealing rather with the personality of the poet than with his work. The attitude of the biographer is indicated by the title. He regards Tennyson as a man of the most devout and profound religious spirit, and as having shaped his life in accordance with his convictions. This reading of Tennyson's character is confirmed by all accessible evidence of any value, and especially by the evidence of those who knew him intimately. The story is told with enthusiasm. It is in no sense critical, but it is a very delightful piece of work, and brings into view a side of Tennyson which his son could not have emphasized, for obvious reasons, and which students of the poet who approach him simply from the side of his work are apt to overlook.

Anfang und Ende. By Paul Heyse. Edited by Max Lentz. The American Book Co., New York. 5×7¼ in. 105 pages. 30c.

Behá 'U'lláh (The Glory of God). By Ibrahim George Kheiralla, assisted by Howard MacNutt. Published by the Author, Chicago. In Two Parts. 6¼×9 in.

Up to the present a principal authority on Babism has been Professor Browne's "Episode of the Bab." The present handsomely printed and bound volumes supplement it, inasmuch as their author takes an Oriental, not an Occidental, view of the system. He is a Syrian, and he discourses on Mohammedanism and on Babism with the authority of one who has had long experience at first hand. Babists are distinguished from other Mohammedans by accepting the New Testament as the Word of God and Christ as a deliverer of men. They believe, however, that there have been later manifestations of God. In 1844 Mirza Ali Mohammed, better known as the "Bab" (door or gate), appeared as a divine prophet in Persia. Dr. Kheiralla contends that this was the year named by the prophets when Elijah should reappear. He also concludes that the coming of the Kingdom prophesied by Malachi, of which Elijah was the herald, was not the coming of Christ, for Christ did not come for "judgment" (John xii., 47). According to Malachi, Elijah was to appear in advance of God and to precede the judgment of the human race; hence it would follow, says Dr. Kheiralla, that John the Baptist was not Elijah; a stronger evidence he claims to find in John i., 21. Furthermore, Dr. Kheiralla declares the Bab to have been not only Elijah but also the Mahdi prophesied in Mohammedan Scriptures. After Mirza's death in 1850, Behá 'U'lláh ("The Glory of God"), who had been the Bab's foremost disciple and inspiration, prevented the former's doctrine from falling into error or obscurity; but, on account of persecution, was compelled to withdraw from Persia to Asia Minor. In 1863, under the charge that he was a magician and a menace to the Mohammedan religion, he was banished to Adrianople, in European Turkey, and several years later was deported to Syria, where he died. Dr. Kheiralla cleverly applies some well-known Old Testament prophecies to the circumstances of this journey and to Behá's later life, claiming that the Bab was but a forerunner and that God has actually appeared in human form through Behá 'U'lláh. The disciple would thus be greater than his Lord. Irrespective of his claims to divinity, it must be admitted that the sentiments uttered by Behá were not only noble but Christlike. It will be interesting to see whether the claim that he was more divine than Mirza himself will have an appreciable effect upon the large number of Persian Muslims who for fifty years have been enthusiastic Babists.

Benjamin West: His Life and Work. A Monograph by Henry E. Jackson. With a Letter by Henry van Dyke. Illustrated. The John C. Winston Co., Philadelphia. 5½×8 in. 117 pages. $1.

This monograph is exceedingly attractive in

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all externals, and the reproductions of several of West's paintings and also of the fine portrait of West painted by Sir Thomas Lawrence are well worth careful examination. From a literary point of view also this book is a competent and careful treatment both in biography and in criticism.

Book of Common Worship (A). Prepared under Direction of the New York State Conference of Religion by a Committee on the Possibilities of Common Worship. G. P. Putnam's Sons, New York. 4¼×6½ in. 418 pages.

That pious Catholic, Sir Thomas More, would have rejoiced at a book like this. It so realizes the vision of his "Utopia" that its editors have fitly prefixed to it an extract from that prophetic work. Seekers after God, under whatever form of theology they express their varying conceptions of divine things, are here provided with a common voice for the utterance of the religious spirit common to them all. This marks an advance from the half-way station of mere tolerance in religion to sympathy in religion. Yet not with any intent to reduce variety to uniformity. Differences are sacred still, but unity is also sacred. Each has an indisputable right. Christian and Jew, Mohammedan and Hindu, must pray apart, that each may utter the fullness of his soul. But until they pray together their human brotherhood is incompletely realized. This book provides the means for such a realization upon all suitable occasions, wherever men divided by wide diversities of religious form are drawn together by a common religious interest. The dissonances in expression that mar spiritual harmony are here avoided, while an inclusive religious sympathy has drawn its utterances not only from the Bible, but from the religious literature of Asia, of Egypt, of Greece, and of Rome. Here are a hundred and sixty-three forms of prayer, ancient and modern, including selections from Jewish offices and Christian liturgies. Here also are eighty-five hymns of that widely inclusive authorship to which the churches have already become accustomed in the service of song.

College Entrance Requirements in English. For Study and Practice 1901-1905. The American Book Co., New York. 5×7¼ in. 85 pages. $1.

Emma Marshall: A Biographical Sketch. By Beatrice Marshall. Illustrated. E. P. Dutton & Co., New York. 5¼×8 in. 342 pages. $2.

The memorial of such a life helps further to enrich the world which the life itself enriched. Mrs. Marshall, who lived from 1830 to 1899, was widely known in Europe, and somewhat in America, by her books, which obtained the praise of such critics as Walter Pater and Longfellow, whom she numbered among her friends and correspondents. But her glory was that of an ideal wife and mother, a truly sweet and courageous soul. Her literary work was the by-play of a faithful home life, and the instrument by which she redeemed her home from the material wreck of a terrible bank failure. Glimpses of the cathedral cities in which all her years were spent, and of many of the best people of the land, impart a varied interest to her life story, narrated by her daughter.

Excursions. By William Griffith. The Hudson-Kimberly Publishing Co., Kansas City, Mo. 6×9 in. 145 pages. 50c.

Fight with France for North America (The). By A. G. Bradley. E. P. Dutton & Co., New York. 5½×9 in. 400 pages. $5.

Not a work of original research, but a graphic account of the triumph of the Anglo-Saxons over the French in the war of 1756–1763, which established British supremacy in North America. The author finds the recollection of this great struggle peculiarly grateful and comforting at the present time, in view of the conflict now going on in South Africa for the establishment of British supremacy there.

Fortunes of Claude (The). By Edgar Pickering. Illustrated. Frederick Warne & Co., New York. 5¼×7¾ in. 338 pages. $1.50.

Germans in Colonial Times (The). By Lucy Forney Bittinger. The J. B. Lippincott Co., Philadelphia. 5×7¾ in. 314 pages. $1.50.

This volume has both the merits and the shortcomings of a spirited defense of the author's own people; and the merits greatly outweigh the shortcomings. In rebellion against the contempt with which the Pennsylvania Dutch have been treated by New England historians, the author brings out in such high relief the religious aspirations which impelled much of the German immigration, and the conspicuous part played by German immigrants in the struggle for independence, that the reader may forget the general sluggishness of the great body of the exiles from the oppressed countries of the Palatinate. Nevertheless, the work she has done is an important one for truth and justice, since it will compel further recognition of the contributions to our National development from other than Anglo-Saxon sources, and force its readers to make the same distinctions between Pennsylvania Dutch and Pennsylvania Dutch that they all make as a matter of course between Yankees and Yankees.

Herod: A Tragedy. By Stephen Phillips. John Lane, New York. 4¾×7¼ in. 126 pages. $1.50.

Mr. Phillips's new tragedy has called forth almost unstinted praise from the English critics; and, in its stage-presentation by Mr. Tree, has been one of the genuine successes of the season. It will receive further attention in these columns.

History of Philosophy. By Thomas Hunter, M.A. (Science Primers.) The American Book Co., New York. 4×6 in. 128 pages. 35c.

For a brief but clear outline of the main points of a great and abstruse subject, this is, in the main, well done. Hegelians, however, would object that there is no mention of the point of strength in Hegel's philosophy, its doctrine of the immanence of divine reason in the world. Some objection must also be taken to the convenient vocabulary of philosophical terms. Idealism, for instance, is to be generally defined as the doctrine that Reality abides in the realm of thought, not in the realm of sense. Its definition in this primer, as "the doctrine that the objects commonly believed to be external to our senses are merely ideas," is true only of one type of Idealism.

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Henry Barrow and the Exiled Church of Amsterdam. By Fred. J. Powicke, Ph.D. James Clarke & Co., London. 7s. 6d.

This is one of the best and most luminous of recent books on the origins of Congregationalism. Indeed, it is of still wider interest, for it is a first-hand study of a subject vitally related to the beginnings of our Nation. The author is a scholarly Congregational minister, whose home is at Hatherlow, near Stockport, England. The result of his studies seems to prove that Henry Barrow, "rather than Robert Browne and John Robinson, deserves to be named emphatically the founder of English Congregationalism." The heroic quality of Barrow, his passionate devotion to an ideal end, his absolute single-heartedness, are all more fully traced in this book than in any other with which we are familiar. The story of the Amsterdam Church is clearly told, and should be read especially by all who may have fallen in with Mr. Arben's "Story of the Pilgrim Fathers." With the conclusions of Mr. Arber this author is in radical disagreement. The book is written in an attractive and perspicuous style, and is worthy to be classed with the works of Dr. H. M. Dexter and Dr. Leonard Bacon, Dr. John Brown and Dr. Alexander Mackennal. It is one of the latest and best results of the recent revival of interest in Puritan history and literature which is so evident both in this country and Great Britain.

Instruction for Chinese Women and Girls. By Lady Tsao. Translated from the Chinese by Mrs. S. L. Baldwin. Illustrated. Eaton & Mains, New York. 5¼×7¼ in. 86 pages. 75c.

In the Misty Realm of Fable. By Emma Robinson Kleckner. Illustrated. The R. R. Donnelley & Sons Co., Chicago. 5¼×7¾ in. 148 pages. $1.

In a modest way this little book undertakes to cover something the same field as that of Hawthorne's charming "Wonder Book." It is more comprehensive in the subjects treated as it attempts to tell in a simple way something about all the Greek myths and legends. As a result, the stories are very brief; and of course they are from a literary point vastly inferior to Hawthorne's tales where the same subjects are treated by both authors. The book has a place as an easy and simple way of teaching Greek mythological lore to children. The illustrations are not successful, and the printing as a frontispiece of the portrait of the child to whom the stories are supposed to be told strikes us as a mistake, to say the least.

Jonas Gilman Clark: In Memoriam. Tributes gathered by Susan Wright Clark. The Atlantic Publishing and Engraving Co., New York. 8×10½ in. 58 pages.

Lapidaries (The), and Aunt Deborah Hears "The Messiah." By Mrs. Elizabeth Cheney. Eaton & Mains, New York. 5×7¼ in. 30 pages. 30c.

Le Duc de Reichstadt. Par Madame H. Castegnier et G. Castegnier. William R. Jenkins, New York. 5¼×8½ in. 40 pages. 50c.

Life of Thomas J. Sawyer, S.T.D., LL.D., and of Caroline M. Sawyer. By Richard Eddy, S.T.D. Illustrated. The Universalist Publishing House, Boston. 5½×8½ in. 458 pages. $2.

The history of Universalism in this country is largely written in the biography of the man to whom, not alone indeed, but more than to any other, its denominational organization and its educational equipment are due. These are his monument. As a pioneer in its establishment and development, a prince among its preachers, and a trainer of hundreds of students for its ministry, he is fitly and deservedly commemorated, together with his helpful wife, in this volume. It has an interest wider than his denominational fellowship, as the portrait of an apostolic man. It also reads a lesson to the diminishing tribe of polemics in its record of the accessions brought to the Universalist fellowship by the bitter attacks made upon its doctrines.

"Le Roman d'une Pussie Chat." By Frederick Rogers, D.C.L. The American Publishing Co., Detroit. 5¼×8 in. 235 pages. $1.50.

Lux Vitæ: As Seen in the Life of John Paulus. By Rev. S. M. Vernon, D.D. Eaton & Mains, New York. 5×7½ in. 463 pages. $1.50.

Madame: A Life of Henrietta, Daughter of Charles I. and Duchess of Orleans. By Julia Cartwright (Mrs. Henry Ady). Second Edition. E. P. Dutton & Co., New York. 5½×9 in. 406 pages. $3.

The daughter of Charles I. occupied a position in French and English affairs which gave her peculiar opportunities for writing with knowledge and also with freedom of great events and great personages. It is rather remarkable that so little attention has been paid to her correspondence; certainly no other book on the subject exists which will at all compare with this in completeness and general interest. The Duchess of Orleans was a woman of attractive personality, and she was a letter-writer of rare qualities. These letters are replete with human interest and often with humor; moreover, they throw a flood of light on the memorable events of the reigns of Charles II. and of Louis XIV.

Men who Made the Nation (The). By Edwin Erle Sparks, Ph.D. Illustrated. The Macmillan Co., New York. 5¼×7¾ in. 415 pages. $2.

A strong and original piece of work. It is not a collection of biographies, as the title might lead one to suppose, but a general history of this country from the union of the colonies for the struggle against England to the reunion of the States after the struggle over slavery. This general history is told through a succession of narratives centering in the lives of Benjamin Franklin, Samuel Adams, John Adams, Robert Morris, Alexander Hamilton, George Washington, Thomas Jefferson, Henry Clay, Andrew Jackson, Daniel Webster, Horace Greeley, and Abraham Lincoln. The theory upon which the author has constructed his work cannot be stated more compactly than he himself states it in his own preface. His words are as follows:

> That a recital of the events in the Nation's career without the persons connected therewith is to the untrained reader an empty stage. However magnificently set, it is lifeless without the players.
>
> That at any given period of affairs one man will be found who is master of the situation, and events naturally group themselves about him.

The book goes far to establish this thesis. If in his next edition, which ought soon to be

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called for, the author will insert a chapter upon Calhoun, or, better still, Davis, his narrative will cover every important phase of the Nation's political development. Furthermore, this wide field will not only be covered, but exploited with exceptional thoroughness, for although this is distinctively a popular history, it is none the less the work of a profound student who has made it popular and kept it compact by the rigid exclusion of things which do not interest and do not signify.

Miscellanies. By Edward Fitzgerald. (Golden Treasury Series.) The Macmillan Co., New York. 4×6½ in. 207 pages. $1.

This latest addition to the "Golden Treasury Series" contains the Memoir of Bernard Barton, a paper on Euphranor, a short paper on Charles Lamb, and various other brief and characteristic chapters; also three poems under the head of "Occasional Verses." These were printed privately nine years ago; they will bear preservation, as this example abundantly proves:

TO A VIOLET

Fair violet! sweet saint!
Answer us—Whither art thou gone?
Ever thou wert so still, and faint,
And fearing to be look'd upon.
We cannot say that one hath died,
Who wont to live so unespied,
But crept away unto a stiller spot,
Where men may stir the grass, and find thee not.

Missionary Calendar (The). The Fleming H. Revell Co., New York.

Monday Sermons: Twenty Newspaper Essays. By Paul M. Paine. Published by the Author, Syracuse, New York. 6×8½ in. 54 pages. Paper bound, 50c.

We shall speak of this book hereafter.

Musket and Sword. By Edwin C. Bennett. The Coburn Publishing Co., Boston. 4¾×7 in. 344 pages. $1.25.

This is a plain and straightforward narration of the experiences of a private soldier in our Civil War. It does not pretend to be literature in the highest sense, but it has the quality of graphic description, and it lets the reader see how the citizen soldier looked at plans of campaign, the care of the wounded, the management of troops, the canteen question, the services of chaplains, and other matters of this kind, and also furnishes many clearly drawn pictures of engagements, skirmishes, and battles.

New England Primer (The). Twentieth Century Reprint. To which are added the Assembly of Divines and Mr. Cotton's Catechism, etc. Ginn & Co., Boston. 3×4½ in. 100 pages.

New Greek Method (A). By William James Seelye. The Herald Printing Co., Wooster, O. 5¼×7¾ in. 155 pages. 75c.

The design of this primer is to facilitate the progress of beginners in Greek. The essentials of Greek grammar are introduced as required, and exercises in reading at sight serve to prepare for taking up the Anabasis.

Not in Temples Made with Hands. By A. B. Seaforth. Published by the Author, Boston. 4½×7 in. 66 pages.

On account of a crude literary style, it is not always easy to understand the author. The relation of his title to his central thought seems to appear in the statement that, since the Divine is Omnipresent, oneness with the Divine [hereafter] cannot be in place [*i.e.*, a local abode], but must be "everywhere, equally." This seems to ignore the ethical view in favor of the physical. Whatever sort of immortality this promises is not individual: "individual life in Nature is that of succession." There are some suggestive speculations here, in line with those of some leaders in psychical research, but, except for comparatively few, little hope appears for the living but a return to the natural reservoir from which they issued.

Ole Mars' an' Ole Miss. By Edmund K. Goldsborough, M.D. Illustrated. The National Publishing Co., Washington, D.C. 5×7½ in. 219 pages. $1.25.

On Life's Stairway. By Frederic Lawrence Knowles. L. C. Page & Co., Boston. 4½×7 in. 126 pages. $1.25.

Outlines of Human Physiology. By F. Schenck, M.D., and A. Gürber, M.D., Ph.D. Translated from the Second German Edition by William D. Zoethout, Ph.D. Henry Holt & Co., New York. 5½×8¾ in. 339 pages.

This is a book for mature readers. For a general survey of its subject in all important facts, it is well adapted to the needs of medical students, and is of the highest authority among text-books. Outside of text-books, however, lie some facts of importance for an adequate knowledge of the laws of vital phenomena. For these, as established by recent researches, the student must depend for the present on monographs.

Overheard in the Wittington Family. Drawings by Charles Allan Gilbert. The Life Publishing Co., New York. 10×14 in. $3.

These illustrations taken from "Life" are not without point and excellence, but there is a good deal in them which might be improved. In many instances they lack vitality; they neither move nor breathe. The lines are uniformly clever, though by no means always in the best taste.

Postal Deficit (The). By H. T. Newcomb. William Ballantyne & Son, Washington, D. C. 5×7¾ in. 158 pages. $1.

An able statement of the reply of the railroads to the demand that their rates for the transportation of mail should be reduced. Unfortunately, the author's ability is not supplemented by an equal concern for fairness, and his method of treating the arguments on the other side reacts against himself and his cause. For example, when he takes up the resolutions drafted by Mr. Finlay Acker and adopted by the National Board of Trade, he attempts to dispose of them in the following cavalier fashion:

MISSTATEMENTS IN RESOLUTIONS	THE TRUTH
First. That railway pay had not declined in twenty years.	Average mail rate per ton mile in 1878, 23.167 cents; in 1898, 12.567 cents; decline, 45.75 per cent.
Second. That the rate paid to railways for hauling mail averaged $40 per ton per 100 miles.	Average mail rate, 12.57 cents per ton per 100 miles.

Now, the second "misstatement" in the resolutions referred to the estimated cost of hauling "mail," while the "truth," as the author

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terms it, is the estimated cost of hauling "mail" and "equipment"—the equipment being reckoned to weigh as much as the mail. The first "misstatement" is even less open to the author's correction. Mr. Acker and the Board of Trade recognized that the average rate per ton mile had been reduced, but pointed out that the reduction was due entirely to increased quantity of mail hauled on all the roads. The roads were always and rightly allowed more per pound when the quantity was small, and less when it was large, and to-day the average quantity hauled over each mile of track is treble what it was in the seventies. For hauling the same quantity, however, the rates are precisely the same as twenty-odd years ago, though the same quantity of all agricultural and manufacturing commodities can now be purchased for a third less than then. Mr. Newcomb's claim that the hauling of more mail at the very rates in force a quarter of a century ago constitutes a reduction in rates amounting to about one-half is the foundation of his entire book. Using the date 1873, he urges that because the quantity of mail hauled has since increased elevenfold, while the payment of the railroads has increased but fivefold, therefore the rate of compensation to the railroads has been reduced fifty-three per cent. Had he used the same methods to figure the compensation of postmasters and clerks, he would have reported that the amount of mail handled by them had increased elevenfold, while their aggregate salaries had increased but threefold, and therefore the rate of compensation to post officials had been reduced seventy per cent. It is difficult not to judge Mr. Newcomb as severely as he judges his opponents.

Prelude and the Play (The). By Rufus Mann. Houghton, Mifflin & Co., Boston. $1.50.

This notice of a story published last fall is belated because only recently has a copy of it come to our table; and yet it seems too noteworthy a novel to be passed by. The scenes, the incidents, the characters portrayed, the life described, are all American. The author is evidently acquainted with the world and has drawn his characters from original studies in life, not from literature. The interest of the story lies in the development of the characters, not in any ingenuity of plot nor in any rapidity of movement, dramatic incident, or sensational or scenic effect. With two exceptions, the incidents are just such as might easily occur in any American life, and they produce just such effects as they might produce on characters like George and Alexandra. Even these exceptional incidents are not impossible, but they appear too melodramatic for the general social atmosphere of the book. It requires no great discernment to see Cambridge reflected in Canterbury, and the spirit of Harvard is so well epitomized in the following sentence that we may be sure that Rufus Mann is familiar with that university: "'It must be a tremendous comfort,' said Talcott senior, 'to have one person, at least, who knows what he thinks and who can compel others to believe.' 'That's not what the members of the Faculty are after,' said George, with a sly look; 'they want ideas to steal in gradually and amicably, so they say. They maintain it's not the business of the teacher to be partisan, but to give the fellows the best that's known in the world.'" Keen observation, clear perception, photographic portraiture, with incident invented simply to bring out the personal qualities of the actors in the story, rather than dramatic invention, poetic fancy, or creative imagination, are the characteristics of this thoroughly American realistic novel.

Report of the Ecumenical Conference on Foreign Missions. Held in Carnegie Hall and Neighboring Churches, April 21 to May 1. 2 vols. First Edition, Twenty-five Thousand. American Tract Society, New York; Religious Tract Society, London. 6¼×9¼ in. 558, 484 pages. $1.50.

The value of these eagerly expected volumes is sufficiently understood. Besides their complete report of all the addresses and discussions of those memorable ten days, an ample appendix contains the programme of the conference, its organization and lists of committees, a list of its constituent Boards and Societies, a list of its members and attending missionaries, a statistical summary of foreign missions and their work throughout the world, and a compilation of the missionary literature of the nineteenth century in six Western languages. This alone fills twenty-eight double-columned pages of close print. A full index completes the value of the work for reference.

Sesame and Lilies and the King of the Golden River. By John Ruskin. Edited by Herbert Bates. The Macmillan Co., New York. 4×5¾ in. 230 pages. 25c.

Short History of French Literature (A). By L. E. Kastner, B.A., and H. G. Atkins, M.A. Henry Holt & Co., New York. 5×7½ in. 312 pages. $1.25.

The period covered by this work extends from 1050 to the present time. The literature of the Middle Ages, and of each successive century, beginning with the sixteenth, is reviewed in its five books, which include one on the "Age of Transition," or the revolutionary period, 1789–1820. Large space is given to authors of the first rank, with biographical sketches and analyses of their more important works. The subject-matter under review in each book is regularly distributed as Poetry, Drama, and Prose. A critical prelude to each, or "general view," furnishes a helpful orientation for the reader. A large body of literature is thus brought within the convenient limits of a short critical history. As such, and as an introduction to special studies, it is an excellently done work.

Stories of My Four Friends (The). By Jane Andrews. Edited by Margaret Andrews Allen. Illustrated. Ginn & Co., Boston. 4¾×6¾ in. 100 pages. 45c.

Survivals. By Lewis V. F. Randolph. Embellished by Bryson Burroughs. G. P. Putnam's Sons, New York and London. 7¾×5½ in. 89 pages.

Under this title Mr. Randolph has preserved various poems that have escaped the fates of their kindred in destruction or oblivion. They bear the impress of an idealism which, as he humorously suggests, might have risked at an earlier period of his life the unfavorable judgment of his seniors in the financial world, as incompatible with a successful business

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career. Some of them have, in addition to the harmony of good verse, an ethical value and a religious uplift which fully justify their election to preservation in this handsomely illustrated volume.

Teaching of Mathematics (The) in the Higher Schools of Prussia. By J. W. A. Young, Ph.D. Longmans, Green & Co., New York. 5×7½ in. 141 pages. 80c.

Professor Young here exhibits the results of the long experience of foreign schools of acknowledged excellence as a mirror for judicious self-criticism by American teachers. He finds that in our method of mathematical teaching there is "tremendous waste;" that we take seven-fourths as much time in accomplishing a given result as is taken in Prussia. Our good points he fairly appreciates, while he notes the weak points which comparison with the Prussian method discloses. His critique, based on personal observation during a year of residence abroad, deserves careful consideration of the practical suggestions to which it leads.

Treasury of American Sacred Song (The). Selected and Edited by W. Garrett Horder. Revised and Enlarged Edition. Henry Frowde, London. 5×7½ in. 401 pages.

When this selection from the sacred verse of American writers was published, representing no less than a hundred and sixty poets of varying degrees of importance and excellence, The Outlook pointed out its many admirable features and its general usefulness. It has now been issued in a revised and enlarged edition, with new poems by such well-known writers as Dr. van Dyke, Miss Guiney, Mr. Mifflin, and others. It is pre-eminently a book for the home library, for it is not only a collection of verse, but it is a body of meditative writing.

Tribune Primer (The). By Eugene Field. Illustrations by John C. Frohn. Henry A. Dickerman & Son, Boston. 4½×7 in. 96 pages.

Mr. Eugene Field's first book, published in Denver eighteen years ago, when the author was editor of the Denver "Tribune." It is now reprinted with original illustrations by Mr. John C. Frohn, and is thoroughly characteristic of Mr. Field's earlier humor; that is to say, of his early journalistic style.

Truth about the Philippines (The) from Official Records and Authentic Sources. By H. H. Van Meter. George M. Hill Co., Chicago. 5¼×7¾ in. 432 pages.

The writer of this book probably had no intention to mislead the reader by its title, but the use of the words "official and authentic," nevertheless, will lead many to look in the book for an impartial statement of facts on both sides of the question. Instead he will find a partisan and perfervid presentation of anti-imperialist views, with numerous quotations from official documents and letters which support that side of the argument. For purposes of reference and study the book will not supply the place of what we hope yet to have from some source—namely, a thorough study of all official documents, with the printing of copious extracts bearing materially on the important problems involved, whether of advantage to one side of the argument or the other. Mr. Van Meter's general position may be seen by a single phrase: "Perverting the war for freedom in Cuba into this cruel, cowardly war of conquest in the Philippines was as dastardly a deed as ever disgraced any nation."

Two Thousand Years of Missions Before Carey. By Lemuel Call Barnes, D.D. With Maps and Illustrations. The Christian Culture Press, Chicago. 5¼×7¾ in. 504 pages. $1.50.

This volume at once takes rank as a standard work, indispensable to any thorough student of Christian Missions. Numerous as are recent works on the subject, this alone fills great gaps in the record with memorable facts, and names that deserve perpetual honor—Las Casas, for instance, the apostle of the West Indies, and Antonio Vieira, the apostle of Brazil. A conspicuous trait is the fair appreciation which this Protestant writer gives to Roman Catholic missionaries, declaring that, however faulty their work, "the western hemisphere owes an incalculable debt of gratitude" to them. One sees from his account of Spanish missions in the Philippines that our own hope in solving the problem there confronting us centers in our missionaries. Mr. Barnes has shown excellent judgment in handling such a voluminous story as that of the propagation of Christianity in every part of the globe since the Christian era. The geographical treatment which he has given it avoids all confusion of details. A chronological conspectus, a selected bibliography, and an index leave nothing to be desired in this compact and comprehensive work.

What is Catholicism? By Edmond Scherer. Translated by Rev. Thomas Alexander Seed. E. P. Dutton & Co., New York. 5×8 in. 191 pages. $1.25.

In his introduction to this translation, the Rev. Dr. R. F. Horton declares that the passage-at-arms between Professor Mivart and Cardinal Vaughan and the excommunication of the eminent scientist show that Catholicism can never be tolerant; that the Church of Rome must, for the sake of her integrity, remain essentially what she was in the days of Galileo. This being the fact, in Dr. Horton's judgment, the publication of the letters of M. Scherer, which were originally called forth by the promulgation of the dogma of the Immaculate Conception, are specially timely; for the eminent critic and student was not only a master of an admirable French style, but was a very keen dialectic, with a knowledge of the field. His book is entirely courteous, but singularly direct and incisive, challenging the authority and claims of the Roman Church, taking up in succession, in a series of letters, authority in Catholicism, the proofs of Catholicism, Catholic doctrine, the Catholic Sacraments, Catholic morality, and the principle of Catholicism. The discussion is conducted by a man who was not only a Protestant, but who was also a thinker of dispassionate temper and of admirable spirit.

World's Orators (The). Vol. VII., Orators of England, Part II. Vol. VIII., Orators of America, Part I. Edited by Guy Carlton Lee, Ph.D. With the Collaboration of Franklin L. Riley, Ph.D. (University Edition.) G. P. Putnam's Sons, New York. 6×9¼ in. $3.50 per volume.

Reserved for later notice.

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Correspondence

Beautifying Washington

To the Editors of The Outlook:

I was glad to note your hearty approval of the movement systematically to improve the National Capital. What you say about a park on the south side of Pennsylvania Avenue is all true; but should not Congress also forbid the erection of any more buildings on the opposite side, the plans for which have not been approved by a proper Board? In short, should not a peremptory step be put to any further disfigurement of what can be and should be made the finest street, boulevard, and highway in the world?

If this is to be done, still another change is imperative. The location of the Treasury Building makes it necessary to abandon Pennsylvania Avenue west of K Street, and to widen E Street (I think it is) south of the Treasury, White House, Army and Navy buildings, and on to the river, from which point a grand boulevard and highway might be run to the Blue Mountains. From the south side, the buildings mentioned, being on higher ground, present a very much handsomer appearance than they do from the streets north of them. Indeed, from that side the Treasury building is in a hole. From the east side of the Capitol, East Capitol Street or Maryland Avenue might be turned into a wide boulevard and highway and extended to Baltimore, with a double-track electric line for through trains and another for local travel, with abundant space for automobiles, bicycles, and pedestrians. Would not such a highway, from Baltimore to and across the Appalachian Mountains and "the boundless West," be a source of endless pleasure to multitudes of people? And would it not lead to the improvement of streets and roads in other parts of the country?

Not being an architect, it is with some hesitation that I submit another suggestion. The Capitol is undoubtedly a magnificent building as it is, but it seems to me to have two very serious defects. From some points of view the beautiful dome (that I never tire gazing at) suggests a hat driven over the head of a broad-shouldered man. Does not its base need to be elevated? A more serious fault is that the building is too long for its height; is too flat topped; and too much of its beauty is in its wings. In comparison with these, the central building is small and common. Now, imagine it replaced by a red granite building, projecting further front and rear than the wings; some of it one, two, or even three stories higher than they; with the base of the dome plainly visible from every direction. Would not the effect be superb? Washington is slowly becoming one of the handsomest cities in the world, and I pity the man who is not pleased by this fact, and who does not wish to see it forge to the front faster and faster, until it has more attractions for cultivated and honest Americans than any foreign city.

Topeka, Kan. ALBERT GRIFFIN.

Butter and Oleomargarine

To the Editors of The Outlook:

The letter of "W. B. H." in a late number of The Outlook, criticising your very fair editorial in regard to the Grout bill, makes it manifest that the writer is familiar neither with the methods of grading butter in the great markets of the country, nor with the text and purpose of the Grout bill. No manufacturer or dealer in genuine butter has ever yet attempted to renovate "white butter of a grade just above rancid" and place it upon the market as Elgin or Western creamery. The expert knowledge of every handler of the article would detect its true character, and it would go into the markets for just what it was. In the case of oleomargarine the whole method, from manufacturer to retailer, is different from that of genuine butter. Take Swift & Co., for instance. They are large producers of oleomargarine. They have in every city and town of considerable size in the United States a cold-storage and distributing plant for meats and their other products. They do not retail, but distribute to the retailer. Neither do they try to deceive him and make him think that

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they are furnishing him genuine Western creamery butter at fourteen cents, when his neighboring grocer is forced to pay twenty-four cents at Elgin, Ill. It is sold to him for just what it is. But should this individual have by chance unusual business talent, he quickly sees how he can sell a very attractive article for twenty-six cents, while his rival must sell for twenty-eight cents in order to make the fair profits of a legitimate business. It is the temptation of enormous profits, with a chance to undersell slightly at the same time a rival, that induces so many retailers to handle the imitation butter. The author of the Grout bill intended to remove that temptation by taxing the *colored* oleomargarine ten cents a pound, and *reducing on uncolored oleomargarine* the tax to one-quarter cent per pound! It seems as if "the shadow of the ballot-box" in this movement is cast by the great army of consumers who justly wish to know what they are purchasing. Grangers do not have to consume oleomargarine, and their interest is enlisted because imitation butter displaces some genuine butter. But let oleomargarine be put upon the market for what it is, and no Granger will ever complain of unfair competition from oleomargarine. At the annual convention of the National Associations of State Dairy and Food Departments at Milwaukee, in November last, Commissioner Adams, of Wisconsin, explained accurately the sentiment which has crystallized in the Grout bill. He said: "The Grout bill primarily is not legislation in behalf of the interests of any class. It is a measure to render practically impossible the manufacture and sale of a great staple food in such a form that the average purchaser or consumer can be cheated into taking something which he does not want and which he does not pay for."

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A Correction

To the Editors of The Outlook:

Through an error in the article on Japanese in America, a wrong address was given. Please state that the Rev. Claude M. Severance, 116 Montague Street, Brooklyn, N. Y., will be pleased to give further information concerning the Christian work done for Japanese in America.

S.

A Sanitarium for Working People

Public attention has more and more been drawn to the necessity of dealing with tuberculosis as a contagious scourge. In this State alone in the year '99 thirteen thousand persons died from tuberculosis, and the report of the State Board of Health for that year shows an increase of three hundred deaths over the year preceding. People who have means or friends with means can be properly and successfully cared for. The State authorities have now taken action and are about to complete a sanitarium for the very poor who are suffering from tubercular consumption, in the neighborhood of Saranac Lake in the Adirondacks, where Dr. Edward Trudeau has done so fine a work both on the scientific side of investigation of the disease and of practical treatment of it in private homes and in the successful and philanthropic sanitarium of which he is the head. There is, however, not yet an adequate provision for the care and treatment of working girls, self-supporting married women, and children suffering from tuberculosis in this city. With the object of providing for the special need for working-girls and working-women, there has been organized a committee of well-known philanthropic women called the Stony Wolde Sanitarium Building Fund Committee. The institution which this Committee has planned will be non-sectarian, and will be conducted in the most scientific manner, under the direction of a board of well-known physicians, comprising the following names: Drs. Edward G. Janeway, Francis Delafield, George F. Shrady, Charles H. Knight, Charles M. Cauldwell, Arthur G. Root, Henry Hun, James E. Newcomb. Only patients who are in reduced circumstances will be received, and, in order to arrest, if possible, the progress of the disease, those in incipient stages only will be admitted. An ideal site has been found in the Adirondacks, and negotiations are now in progress for the purchase of the property, which must be consummated soon. The Committee desires to secure one hundred thousand dollars, fifty thousand of which will be used to complete

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and equip a sanitarium, the other fifty thousand to be invested as a nucleus of an endowment fund. Five thousand dollars endows a bed in perpetuity. Ten thousand dollars builds a twenty-room cottage, and five thousand a ten-room cottage. One hundred dollars furnishes a room. The membership of the Committee is of a character to inspire confidence not only in its object but in its efficiency and sound judgment. Contributions may be sent to Mrs. James E. Newcomb, 118 West Sixty-ninth Street, New York City.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

I would like a list of the most helpful as well as recent works on comparative religion, touching upon primitive religions and the gradual development of the great religions out of these. Of course I have Clarke's "Ten Great Religions," Mattheson's "Messages," Hardwick's "Christ and Other Masters," Smith's "Religion of the Semites," and a number of handbooks, but they only whet the appetite. The question might be put thus: Can The Outlook suggest a course of reading upon comparative religion, beginning with cults of the primitive type, and tracing their development into the great world systems, with especial reference to the growth of religion among Semitic peoples, culminating in Hebraism and finally in Christianity? D. S.

Quite the best book on the history of religion is said to be De la Saussaye's "Lehrbuch der Religions-geschichte" (Freiburg, 1896-7), of which only the first volume has appeared in English—perhaps not to be succeeded by the rest. Andrew Lang's work, "The Making of Religion," is quite valuable. Then there are Rhys-Davids's Hibbert Lectures in 1881 and 1886 on "The Origin and Growth of Religion," as illustrated in Buddhism and in Celtic Heathendom. See also Brinton's "Religions of Primitive Peoples," Budde's "Jewish Religion Before the Exile," and Cheyne's "Jewish Religion After the Exile." For brief but excellent handbooks, see Menzies's "History of Religion" and Geden's "Studies in Comparative Religion" (London, 1898); also the series now being published by Ginn & Co., of Boston, two of which have appeared—Hopkins's "Religions of India" and Jastrow's "Religion of Ancient Babylonia and Assyria." The Rev. S. Johnson's "Oriental Religions and their Relation to Universal Religion" is an elaborate and substantial work.

1. Is there a Greek Testament published having an interlinear (literal) translation? If so, where can it be procured and at what price? 2. There was lately published a Bible having both the common version and the revised version printed, showing the changes in the revised version by inclosing the changed portions in brackets, thus:

"And when they saw it, they all murmured, saying { That he is gone to be guest } with a man that is a { He is gone in to lodge } sinner." (Luke xix., 7.)

Where can this be obtained, and its price? S.

1. Such a one is in the Bagster series, $3.25 (James Pott & Co., New York). 2. We think that the "Two Version Edition," published by H. Frowde, New York, of whom inquire for the price in different bindings, is practically the same as this.

Can any one tell me where I could find a little poem about a little bird which sits singing on a bough, and knows that if the bough should break it has wings and could fly? I am very anxious to obtain it. C. F. L.

Following are two translations of the little poem; the first is from the Rev. John W. Chadwick's "Book of Poems;" the second is, we believe, by the Rev. Charles G. Ames:

THE BIRD OF LIFE

Let us be like a bird, a moment lighted
Upon a twig that swings;
He feels it sway, but sings on unaffrighted,
Knowing he hath his wings. —*Victor Hugo.*

Be like the bird that, halting in her flight
Awhile, on boughs too slight,
Feels them give way beneath her, and yet sings,
Knowing that she has wings.

What are the best histories of Rome to read before Gibbon's "Decline and Fall," which correspond with that work in fullness? What novels of Balzac may be given young people to read (like any of Scott, Dickens, or Thackeray) without being expurgated? H. A. M.

1. Merivale's "Fall of the Roman Republic" and "Roman Empire;" Mommsen's "History of Rome." 2. "Ursule Mirouet," "Modeste Mignon," "Eugénie Grandet," "Une Ténébreuse Affaire," "César Birotteau," "Le Médecin de Campagne," "Curé de Tours."

Is it possible to study the religious development of the century in America by means of the biographies of its most noted preachers? If so, would you give a chronological list of such preachers? S. C.

Only in the most general way. As the men of most significance we should name William Ellery Channing, Horace Bushnell, and Henry Ward Beecher.

Some time ago—in 1899, I think—a case of suspended animation occurred in a town in Maine. A local minister succeeded in bringing about resuscitation. He afterwards claimed that the apparent death was real, and that he had restored life in the dead body. Can the editors give me the most important facts of the case? If not, will some reader kindly do so? The names of the different parties and the name of the town are especially wanted. Has anything, outside of newspaper articles, been published on the subject? H. P. H.

NOTE.—In the issue for January 5 The Outlook printed a story called "A Peasant Mother: A Recollection of the Siege of Paris." This title was followed by the words "From the French of Nora Iasigi." This phrase was wrongly worded and conveyed a wrong impression. The story, in point of fact, was written by Daudet, and was translated by Nora Iasigi. The error in the caption was entirely that of the editors. The translator was in no way to blame in the matter, and is not in the slightest degree to be charged with claiming the authorship.

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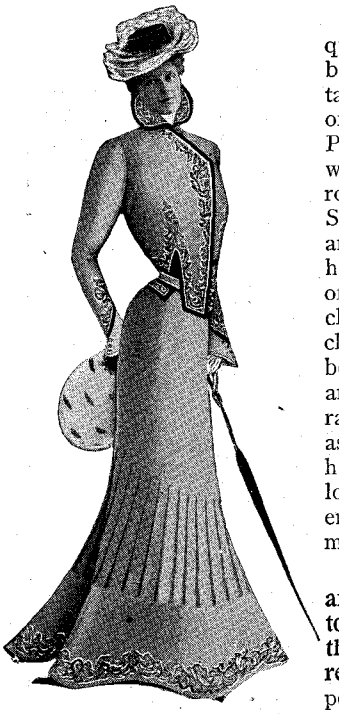

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